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PREFACE

IMPROVING LEISURE TIME ACTIVITIES OF

HIGH SCHOOL YOUTH THROUGH THE CHURCH

by Roma Durant Casaday

B.A., Chapman College, 1936

Thesis

Submitted in the

Department of Religious Education

in partial fulfillment of the
requirements for the degree of

Master of Arts

in the

Pacific School of Religion

1939

Bethel, California
April 19, 1939

IMPROVING LEISURE TIME ACTIVITIES OF
HIGH SCHOOL YOUTH THROUGH THE CHURCH

by

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B.A., Chapman College, 1936

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PREFACE

The value of this thesis is doubtlessly in the information and benefit received by the writer. The great need for wholesome recreational activities for high school young people was evidenced by the questionnaire which was prepared and distributed among church high school groups in the East Bay Area. I greatly appreciate the cooperation of the leaders of these groups. Through my reading I came to a greater realization of the values of recreation to both the individual and to the program of the church. Recreation sponsored by the church is needed in our present day when increased leisure time has created so great a problem. But, also, the church needs to incorporate recreation into its total program if it is to adequately meet the needs of young people.

I wish to acknowledge my indebtedness to Mr. Lawton Harris, of the East Bay Federation of Churches, who is an expert in the field of recreation, and who gave me many helpful suggestions. This study grew out of a course I taught this past summer at a young people's conference, where I first came to realize the need of improved leisure time activities for high school youth. I am also grateful to my professor of religious education, Dr. Walter J. Homan, who has not only given me much inspiration in this field, but who also gave me much help in the preparation of this thesis.

Roma D. Casaday

Berkeley, California
April 19, 1939

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INTRODUCTION

"If you want to know what a child is, study his play; if you want to affect what he shall be, direct the form of play."¹ This very significant statement is to be found in the foreword, written by Joseph Lee, in Dr. Luther H. Gulick's volume, A Philosophy of Play. And the truth contained in that statement is inevitably bound up with the contentions of this thesis, mainly that the church has a definite responsibility in directing and improving leisure time activities of young people of high school age. This does not necessarily mean that the church must provide all of the recreational and leisure time activities of high school youth, but that, in addition to providing some, especially those not fostered by some other agency, it must lend its influence toward the improvement of, or the abandonment of, those which do not contribute to the building of desirable character.

Play is as old as man himself, and has been a common activity all through the ages. The demand for recreational and social life is a natural and universal demand of young people, and the provision for meeting that demand cannot be overlooked by the church which is actively interested in developing Christian character. And, after all, is not that the fundamental task of Christian

¹L. H. Gulick, A Philosophy of Play (New York: Association Press, 1920), p. v.

education, of which the church is the medium?

The commercial interests have recognized this social demand as an impelling force in life and have made provision for its satisfaction, with little regard for the moral results. Young people of this age have a superabundance of energy which must find expression. If the church can provide opportunity for this expression, under wholesome auspices, the standard of conduct can be raised to a high level.

Therefore, it is imperative that the church take an intelligent interest in the provision and improvement of leisure time activities. It is her moral duty which cannot be overlooked if she is to adequately fulfill her function.

This thesis proposes to analyze the leisure situation today as it affects high school youth, and determine some of the activities which the church can offer and some of the ways in which it can be an effective agency in solving the leisure problem. By reference to the church I have in mind the urban church as a general rule, although many of the suggestions made would apply equally to a small rural church, which might, however, have some additional problems on account of its location.

CHAPTER I

THE NATURE AND CHARACTERISTICS OF HIGH SCHOOL YOUTH

To determine adequately the best possible recreational activities for young people of high school age and how they are affected by the leisure situation, it is very important to have a thorough understanding of the nature and characteristics of this period. The type of activity provided for them should be determined by the sort of persons they are from fourteen to eighteen years of age. This is the period commonly called middle adolescence, and is very distinctive in its marks of growth.

Physical and Mental Growth

Physical growth of young people in the middle adolescent period is not so rapid as in the preceding period. It is more of a "rounding out" and maturing process and a development of muscular control. Poise and special skills become more apparent and the senses are very keen.

The fundamental factor characteristic of this age period is the achievement of sexual maturity. With the awakening of the sex organs attraction towards the opposite sex takes place, and this has been called the age of romance.¹

¹Cf. E. L. Cabot, Seven Ages of Childhood (New York: Houghton Mifflin Co., 1921), Chaps. XVII-XIX.

Young people of this period have great physical attractiveness and charm. "Sweet sixteen" is a truism. The body is maturing and personality is unfolding. These developments, along with their enthusiasm and buoyancy, certainly make for "joyous youth."

The mental powers of the high school youth are greatly increased. He becomes interested in many things outside of himself, such as science, mechanics and religion. His social interest widens.

As Professor H. C. Mayer states it:

Imagination is almost without limit. Day-dreams and air-castles substantiate this observation. Appreciation of beauty is deep. Abstract thinking becomes common. The whole emotional nature seems to be tuned up to such a pitch that it sometimes becomes a danger. Probably no other time in life has such a wealth of emotional intensity. This naturally has its opportunities and its handicaps. The combination of all these developing mental capacities often produces a new individual whom few people understand.¹

It is most important to recognize the emotional characteristics and to know how to handle and direct them. The emotions are very intense and often unstable and may have an influence that will affect the after-life of the individual. Strong feelings are generally manifest in such expressions as nervous behavior, giggles, exaggerated humor and a desire for excitement and "thrills." A critical attitude is often characteristic of this age, displayed most generally against parents and their ideas which are diagnosed as "old-fashioned." The high school youth is extremely sensitive to group opinion and endeavors to measure up to the standards and mores

¹ H. C. Mayer, The Church's Program for Young People (New York: The Century Co., 1925), p. 34.

of his particular group. The years from twelve to sixteen have been termed the "gang age" by Miss Cabot,¹ because, as has been previously pointed out, there is a definite expansion of the "self" to include a larger unit.

However, young people of high school age are tending to become somewhat less erratic in thought and action, and begin to take life very seriously. Life values and ideals and standards of conduct are pretty largely determined in this period. Intensity of purpose is often a characteristic trait; vocational and social choices are often made with absolute assurance, although this assurance generally disappears in the later adolescent period.

"Moods" are often common. There is a tendency to alternate between very "low" and very "high" moods, and the temperament is often most uneven. Young people in this period are either in very "low" spirits or very "high" spirits, there is no wavering.

Egoism is a common trait, very often on account of a lack of confidence. It is important that the high school youth be helped to develop confidence in himself along with his appreciation of himself. Self-assertion is also a marked trait similar to egoism. There is a strong desire to be treated as an adult. This characteristic results in the ability of the youth to make choices and organize his personality according to his ideals and plans. Here is where the Christian ideal can have tremendous influence.

¹E. L. Cabot, Seven Ages of Childhood, Bk. V, Chap. XIV-XVI.

Social Development

This age marks the discovery of a larger social world.

There is a great deal of forming of friendships, of "hero-worship," and of the enjoyment of and desire for a social "good-time." As has been mentioned, sex-attraction becomes very strong in this period, and "dates" and activities involving a mixed group are desired. Exclusiveness becomes common; not individual, but group exclusiveness. This age is especially conscious of the laws of social custom and the extremes of fashion, being desirous of being "up to the minute" in all things.

This widening of social relationships is very significant in molding and shaping the character and personality of the high school youth, setting molds which are never completely broken. As Irving King reminds us:

The youth, born into the great world of social relationships and duties, is played upon by countless external forces which do actually divert his energies this way or that and determine the things he shall value and strive for. The youth's native ability counts, of course, for as much as it ever did; it is the vitalizing, drawing force in the whole process, but it furnishes only the raw material for the well-rounded adult life. It will largely depend on the opportunities afforded, on the play of educational and social forces, what becomes of this native energy.¹

This social expansion has great implications for the problem of developing adequate leisure time activities for the high school youth. Social characteristics greatly condition and influence recreation and leisure programs, as will be pointed out in greater detail in the last section of this chapter.

¹Irving King, The High School Age (Indianapolis: Bobbs-Merrill Co., 1914), p. 84

Religious and Moral Development

There is often a religious awakening during the period of middle adolescence. The high point of religious decision has been found to be about the middle of this age period.

High school young people become definitely interested in religion and theology and its relation to life, and often become involved in difficult arguments on such subjects. This is no doubt due to the characteristic of this age to want to know the "whys" and "wherefores", and the reasons back of everything.

In the public schools these young people are being introduced into the worlds of science, history, and ethics, and come face to face with some of the problems which they create. A certain fifteen-year old girl has recently been subjected to this confusion. In her study of ancient history she learned that primitive man was little higher than the animals, and that his degree of intellect was very low. Immediately her mind reverted to her Biblical teaching, inadequate and unfortunate as it was, to Adam as the first man, and the intelligence which he is claimed to have displayed. When the whole subject of Biblical criticism was introduced to her she was very much astonished and very much intrigued, and wished to pursue it further.

The youth of this period have a growing consciousness of God and a deeper appreciation of Jesus and his way of life. They are seeking for a satisfactory concept of God and a philosophy of life, and, therefore, must be skillfully guided if they are to see the values in the Christian way. All leaders of youth have a definite

responsibility in this area, and certainly the recreation leader is not the least of these.

The Adaptation of Leisure Time Activities to the Interests and Characteristics of High School Youth

High school young people have wide and varied interests, and they generally become very exuberant over those that they especially like. The amount of energy, zeal and enthusiasm which they possess is astounding, but offers great opportunity for a leader desirous of promoting a worth-while leisure time program. Such a program is of absolute necessity because, at this age, work becomes of greater moment than previously. Austin Riggs is a strong advocate of high quality leisure activities for this age group. He says:

Leisure suffers more curtailment and consequently the quantity of play is decreased, but qualitatively it remains as important as ever--as it does indeed throughout the whole of life. In adolescence, when there are so many maturing processes, especially the sexual, strongly under way, and when youth is so liable to take itself, if not its work, too seriously, play is still of paramount consequence. The very fact that it must be curtailed in quantity makes its quality all the more vital and its neglect all the more dangerous.¹

Rivalry and team-play are dominant in the play life of this age. Endurance, strength and an intense loyalty are characteristics contributing to this interest. Hence athletics and sports are among the favorite activities. Fowler D. Brooks, in his book, Psychology of Adolescence, makes the statement that even though this age group likes team play, the individual interest in exhibiting physical

¹Austin F. Riggs, Play: Recreation in a Balanced Life (New York: Doubleday, Doran & Co., 1935), pp. 47, 48.

powers, etc. is not gone.¹ This, of course, creates one of the greatest problems of the recreation leader, that of dealing with the "show-off." And yet there is a very great opportunity here; to develop special talents or abilities in a youth minus the too-often-accompanying, undesirable quality of conceit. Needless to add, in order to do this the leader must be specially qualified and trained.

One danger that must be guarded against in group competition is the tendency of young people to over-exert themselves for too long a period of time. This often happens as a result of the abundance of energy of the person, and often because of the combined stimuli of self and team interest. Team games, such as basketball and football, build up that spirit of loyalty and cooperation, and more individual sports, as ping-pong, badminton and horseshoes, give opportunity for the expression of individual abilities.

Girls, as well as boys, of this age like sports. However, some of the more strenuous games, as basketball, should be played with girl's rules. Other activities included in the physical category are folk-dancing and rhythmic, in which girls are generally more interested than boys. Boys enjoy such activities as boxing and wrestling, in which girls seldom engage.

Among the athletic games popular with this age group we might mention team games, as football, baseball, basketball, volley-ball, hockey, and captain ball. Among the more individual games is horseshoes, skating, ping-pong, badminton, horseback riding, canoeing, swimming, gymnastics, and table games.

The lure of adventure is rather strong among the middle

adolescent youth. This is a result of the increase in their independence and self-assertion. A few of them even get the "wanderlust." The aesthetic appreciation of this age group is also expanding and, therefore, activities which bring them in contact with nature are very appealing. Camping is one of the most popular, as well as beneficial, activities for both boys and girls. Added to the values of camp life itself are numerous values of the organized summer camp and conference program, which will be discussed in another connection. Hiking, riding, swimming, boating, nature lore, and outdoor picnics and outings are valuable contributions to a well-rounded leisure program.

Because of the deepening aesthetic appreciation, which was mentioned, literature, art and music are beginning to have an appeal for this age. This interest, wisely and skillfully directed, might contribute to the development of a high culture, either through self-expression or merely in the realms of knowledge and appreciation of the expressions of others. Drama is a particularly important field to be incorporated into leisure time activities of high school youth by the church. Of course the more simple dramatic activities, as pageants, tableaux, stunts and skits, can be used with groups who have had little training or experience in the dramatic field. Glee clubs, choirs, orchestras, bands, musicals, operettas and social sings have a decided appeal to most young people at this age.

As this age group has become more social conscious, and desires activities involving groups, this interest may be manifested in clubs, dances, parties and socials. These activities,

sponsored by the church, are very desirable, because they provide opportunity for proper and desirable boy and girl relationships, which is a dominant interest at this age. Activities should be used, however, which will "mix" the entire group, thus preventing couple or group exclusiveness.

This is a time of intellectual awakening and such things as discussion groups, debates, study and action groups, and service clubs are highly important. In addition to discussion and study groups on religion, the church should provide such expression groups on other subjects, as international affairs, boy and girl relationships, personal problems, biography, history, theology and problems of social and racial adjustment. The desire for creative expression is strong in this period. This can be met through such activities as handcraft work, dramatic productions, discussion groups and the development of hobbies.

So we see that the interests of high school youth are many and that the church has a great opportunity in providing activities which will both appeal to this age and help in the development of desirable personalities and Christian characters. It is most important that the church understand the nature of the high school age and adapt the recreational program to the needs and interests of the group. The desire for activity is strong and the church may turn this desire "into legitimate channels which will safeguard youth against physical dangers, social evils, and moral aberrations and perversities."¹

¹M. A. Moore, Senior Method in the Church School (New York: Abingdon Press, 1929), p. 264

It is also important that the church recreation leader study individual personalities and attempt, as far as possible, to provide activities which will meet individual needs and interests, and provide for uniqueness of expression. As Professor Brooks says, "Indiscriminate mass treatment based upon the assumption that all such activities are per se valuable for every adolescent, is unwise and should be replaced by definite careful attempts to differentiate them according to individual needs."¹ And, it goes without saying, that all activities must be of high quality.

¹F. D. Brooks, The Psychology of Adolescence, p. 293

CHAPTER II

THE HISTORICAL AND PHILOSOPHICAL BACKGROUND OF RECREATION AND LEISURE

It has often been said that "the use of leisure time is a valid measure of the degree of civilization which any people has achieved."¹ An historical study of any period compared with a study of its recreation and leisure time activities will bear this out. Rome is a very significant example of this. Many have attributed her fall to the unwholesome character of her recreation, combined with the wealth of her people.

Since it is important for any agency interested in the improvement of leisure time activities to understand the whole problem of leisure from its historical and philosophical standpoints, let us examine its background, so as to better formulate a philosophy which the church should adopt today relative to the question.

Recreation in Ancient History

All nations and races have indulged in some form of play since the beginning of time. In those countries where the struggle for food and shelter was not difficult people had time for enjoyable activities. And even in cold and severe climates the inhabitants did have time free from necessary duties. Various forms

¹W. T. Powell (ed.), Recreation in Church and Community (New York: Abingdon Press, 1938), p. 9.

of recreation were indulged in after a successful hunt or in celebration of a special event.

Primitive dances and ceremonials were connected with the chief concerns of life: birth, death, marriage, war, harvests, and other events. Of course, the resources and knowledge of primitive man were limited and the struggle for existence bore down quite heavily, so they had little time for play.

As time advanced recreation became closely associated with religion. Holy days were holidays. Religious rites became associated with the playing of games, and drama became important as a feature of both religion and recreation. The Egyptians placed great emphasis on recreation and implements of play have been unearthed with the Egyptian mummies.

Martin H. and Esther S. Neumeyer make the statement in their book, Leisure and Recreation, that "the first extensive enjoyment of leisure in all probability grew out of the primitive division of labor and the stratification of society."¹ The upper classes gained advantage over the lower classes and thus were exempt from menial labor. The invention of tools and implements also added to the leisure time of the privileged classes. It was in periods such as this that culture developed.

Gradually a special leisure class developed in Egypt, Greece and Rome. Play became important. In Greece athletic games were connected with patriotism and religion. They had a great interest

¹Martin H. and Esther S. Neumeyer, Leisure and Recreation (New York: A. S. Barnes & Co., 1936), p. 15.

in physical development. Music, drama, oratory, poetry, sculpture, painting, and politics became popular activities. But it was all limited to the aristocracy. Greece contributed greatly to the world's art, and the Greek grace and beauty of the physical form has never been surpassed during any other period.

But professionalism began to creep into the Olympic events and other festivals, and mass participation was thus eliminated. Very soon Greece fell.

Rome had a vast slave population which gave ample leisure time to the Roman citizens of the upper classes. Gladitorial combats and chariot races were among the favorite activities. However, they were not designed for general participation and soon became spectacles of extreme brutality. The people possessed so much wealth and so much leisure that unwholesome activities caused a decadence of the empire, which soon succumbed to the Huns. Excesses had developed during this period which later resulted in a reaction against all forms of recreation.

During the Middle Ages play became very spontaneous and widespread. Such things as fencing, riding, hunting, and running were favorite sports. There were market days, fairs, pageants, dramas, and all sorts of public spectacles. It is interesting to note that the Christians in this period were burned and persecuted in all manner of ways for the amusement of the degraded population. Extremes were prevalent in such sports as bullfighting, cockfighting, betting, and in brutal fights among men.

A reactionary movement with the church taking the lead was

the natural consequence. An ascetic philosophy grew up which claimed the body as being base. Anything which added to physical strength or pleasure was considered evil. However, the promoters of sports and amusements did gain ground within the leisure classes who possessed wealth and could command the labor of the lower classes.

The Growth of Recreational Activities in the United States

The rigors of the pioneer days in America gave little time for the development of leisure time activities. Labor was exalted and any form of play was regarded as idleness, even for children. The Puritan revolt against play gave religious support to this philosophy of work and so the growth of recreation was retarded. The pioneers built up a world in which leisure and play were forced into the background.

However, the early pioneers were able to secure many of the thrills of sport, even while engaged in industry. Hunting and fishing provided much pleasure even though the feeding of their families did depend upon it. The activities of daily toil frequently furnished occasions for neighborhood play. Corn huskings, barn raisings, and quilting bees gave opportunities for social intercourse as well as for testings of skill and strength. Religious meetings often were social occasions of real importance, even though they were dominated by a rigid theology. The great camp meetings of the religious revival on the frontier are an illustration of this.

Then some of the sporting events of Europe began to find

their way into the American Colonies, though excuses were made for any leisure time. Bear and bull baiting and cock-fighting became popular diversions at colonial fairs. The fox hunt and horse racing soon became favorite sports. The vogue of sports varied in the different colonies. The Pennsylvania Quakers and New England Puritans were quite straight-laced, while Southern people enjoyed more freedom.¹

Recreational activities were never completely ruled out though their growth was retarded by religious opposition. Hunts and chases were popular among the rich, and contests of strength and skill were enjoyed by the common people. Wrestling was about the only sport among many of the pioneers. No encouragement was given to the development of sports and athletics in the early colleges. Steiner gives an interesting example of the disregard in which sports were held by institutions of higher learning:

President Wheelock of Dartmouth recommended in 1771 that 'the students turn the course of their diversions and exercises for their health to the practice of some manual arts, or cultivation of gardens and other lands, at the proper hours of leisure and intermissions from study.'²

During the early half of the nineteenth century America still retained many of the characteristics of a pioneer nation, and neither leisure nor wealth existed enough to make leisure time activities popular. Some headway was made, however, in the organization into clubs of those interested in sports. A few summer resorts

¹J. F. Steiner, Americans at Play (New York: McGraw-Hill Book Co., 1933), p. 4.

²Ibid., p. 4.

grew up along the Jersey shore. In 1830 the Cincinnati Angling Club was organized, and in 1844 the New York Yacht Club was formed. The first intercollegiate boat race took place in 1852 between Harvard and Yale. The Knickerbocker Baseball Club was established in 1845 and by 1858 there was a sufficient number of baseball players to form a National Association of Baseball players. Ice-skating also became popular. However, these beginnings were made by small groups and were not widely or securely established.

Popular interest in sports began to be more widespread in the decades following the Civil War. Professional baseball teams were soon organized. In 1875 roller-skating was introduced into America and many rinks were established. Croquet was brought to America in the 1860's and its significance lies in that it was one of the first outdoor games participated in by both men and women. Cricket matches were held with Canadian and English teams. Archery was also becoming popular.

The New York Athletic Club was established in 1868 to promote interest in track and field events. Buildings were erected for sports and social activities. Many cross-country races were held, with a national organization formed to promote them. The first modern Olympic games were held in 1896 in Athens.

Outings and hiking clubs were fast becoming the vogue also. Coney Island, with its dancing pavilions, its shooting galleries, and its side-shows, became a famous resort in the 1870's. Winter sports, camping, and various types of outdoor life were becoming popular, but their progress was somewhat hampered

by the lack of transportation facilities. Football and baseball had become public spectacles, and tennis and golf had gained a foothold.

The traditional prejudices against play and amusements were gradually beginning to break down before the close of the century. An interest in the possibilities of leisure was being awakened. However, the chief interest of the populace was in public spectacles, rather than in active participation. Professional athletics claimed public attention. The great advance in recreational activities did not take place until the first part of the twentieth century.

In 1906 the National Recreation Association was founded, which gave great stimulus to the recreation movement. Parks are used extensively for play now, as are schools and churches to some extent. Considerable literature has appeared on the subject and training courses for leaders are becoming common. Business interests are reaping a large reward from the growing desire for recreation. But our philosophy of leisure time has undergone some significant changes in the last few years, none of which, however, have been adequate. Arthur N. Pack says:

Skillfully and very gradually the American was taught that leisure and play were not sinful if they could be classed under the head of recreation. As such they could be admitted to the category of acceptable and respectable occupations, since scientists, luckily, had found that neither brains nor bodies can work all the time and retain full vigor and efficiency. The corollary was plain--one must play more in order to work better. So, complacently, our teachers and leaders told us to enjoy our leisure out-of-doors.¹

¹A. N. Pack, The Challenge of Leisure (New York: The Macmillan Co., 1934), pp. 16, 17.

This health and efficiency slogan became very widespread after the World War. In 1926 President Coolidge called a national conference on outdoor recreation in Washington. Arthur L. Pack says that the nation became leisure-minded, but that leisure was the "handmaiden of prosperity."¹ When prosperity collapsed, leisure was stranded. All the evils connected with unemployment were connected with it.

Then some of the economic leaders of the country seized upon the idea of trying to make leisure "a stoker for the production power plant."² Mr. Pack suggests that the slogan was: "Free time is the time for play. Play will necessitate spending, will create a demand for new playthings and new luxuries." Or, another: "Leisure will raise the standards of living, and once raised, it will supply the means of its own support."³

But the depression continued. In 1933 the National Recreation Association made a survey to find out what people were doing in their spare time.⁴ It was found that activities which necessitated spending were being neglected, and production was not being revived.

So all the old conceptions of leisure have failed--the pioneer idea of condemning it, the conception of it as merely a health-builder, the conception of it as a stimulus to consumption, and even the conception of it as a time for loafing and idleness.

¹A. N. Pack, The Challenge of Leisure, p. 17

²Ibid., p. 18.

³Ibid., pp. 18, 19.

⁴"Leisure Hours of 5,000 People."

But leisure is more than a by-product of economic development.

Arthur L. Pack believes that leisure has value in itself.

Leisure and human happiness--there is a significant and more than causal relationship between these two. It is only with leisure we are able to taste happiness. It is only with leisure that we are able to measure in any human terms at all the value of living.¹

Herein it would seem the church can and must play a significant role. By educating its membership, especially those who will constitute the church of tomorrow, how to use their leisure wisely and constructively, and by providing opportunities for leisure time activities, the church can live up to its nominal role of improving human character and lending value to living. The church is beginning to realize this to some extent.

As has been suggested, the church in America during the first centuries reacted vigorously against amusements, most of which were considered immoral. The Methodist Discipline of 1888 does not have a specific section on the subject, but under the section on "Imprudent and Unchristian Conduct" the members are exhorted not to rent property "as a place in or on which the manufacture or sell intoxicating liquors, dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing-parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the Order and Discipline of the Church."²

¹ A. N. Pack, The Challenge of Leisure, p. 23

² The Doctrines and Discipline of the Methodist Episcopal Church, edition of 1888, p. 242.

In the Discipline of 1904, in a specific section on the subject, we find this:

Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing and furnish the first easy steps to loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty particularly against theater-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth.¹

Much more is given but this is sufficient to show the general reaction to any forms of play and amusement. This admonition was the result of the immorality which had previously accompanied indulgence in these activities, and the stand of the Methodist Church was typical of that of all religious bodies at the time. Of course, this general statement of warning against harmful amusements is a needed one, and appears in the modern Discipline. The significant fact is that there was no hint of a realization that play was a natural instinct and that the church might have a responsibility in providing such recreation that its membership would not be tempted by activities of questionable nature.

However, a change of attitude has occurred within the last century. Many of the churches today realize the character values of play and, still mindful of the dangers of many commercial types of amusements, are sponsoring programs within the church itself. It is interesting to note the addition to the "Amusement" section

¹The Doctrines and Discipline of the Methodist Episcopal Church, edition of 1904, p. 68

in the Methodist Discipline of 1920. It includes the section previously quoted but adds to it a section which reads as follows:

While we are aware that improper amusements are a "fruitful source of spiritual decline," we also believe that the social and recreational instinct is God-given and, if properly guided, will strengthen rather than injure the spiritual life. The Church must no longer allow her youth to "go into nearby villages and buy themselves the victuals of social life," but, rather, should say, "Sit down and eat" of the clean, wholesome things provided by the Church, which seeks to build a social and recreational life that is spiritual and a spiritual life that is social and recreational.¹

Several of the churches today allow dancing and card playing within their walls, or at least give their sanction to it, although some still oppose these forms of amusement. But, in general, all the churches are realizing their responsibilities in providing wholesome leisure time activities, and many of them are providing constructive programs. However, many of the programs are still inadequate and there is much room for increased progress and improvement in this field.

Leisure and Recreation Defined and Explained

Leisure has too often been thought of as synonymous with idleness. This, of course, is a fallacious conception of leisure, even though it is often true that people idle away their spare time.

Leisure is commonly thought of as surplus time remaining after the necessary duties of life have been attended to, leaving a person free to do as he chooses. If a person chooses to be idle during this time, then he is not engaging in a leisure activity, but merely in inactivity, which is not a factor in the development

¹Ibid., edition of 1920, p. 69

of a creative leisure program. Idleness wastes free time; leisure activities use free time constructively for the improvement of the individual and often for the improvement of society. The extension of leisure in our modern age has intensified the demand for play, amusement, creative expression and other forms of recreational activities.

The term "recreation," as thought of in this thesis, has reference to all the leisure activities which enlarge and refresh our life's program. As Weaver Pangburn has said, "Recreation is activity carried on for its own sake without regard to outside purposes or rewards."¹ Recreation means refreshment and its function is self-expression.

Elmer Mitchell and Bernard Mason in their book, The Theory of Play, say that recreation is a term often used as synonymous with play. They assert that recreation is a type of play, defining play as "self-expression for its own sake."² But it seems more likely to reverse this and call play a type of recreation. The Neumeysers believe that play is a phase of recreation, usually motivated by immediate wishes or desires.³ Recreation is a broad term inclusive of all those activities which relax, refresh, enlarge, recreate and broaden one's interests and abilities. Some of these activities may be active, some may be passive. Play is exercise or activity for amusement or diversion. There are various definitions of play but

¹W. W. Pangburn, Adventures in Recreation (New York: A. S. Barnes & Co., 1936), p. 2.

²E. D. Mitchell and B. S. Mason, The Theory of Play (New York: A. S. Barnes & Co., 1937), p. 99.

³M. H. and E. S. Neumeysers, Leisure and Recreation, p. 159

most of them assert that it is activity. In our recreational or leisure time program we may passively enjoy a moving picture or a radio program, and still derive some measure of relaxation and refreshment.

There are two types of recreation: the good and the bad; or, to state it in another way: activities which are re-creative, and activities which are wreck-creative. A recreational activity of this latter type is a positive disintegrating factor, impairing health, destroying desirable social relationships and breaking down morale as well as morality. Pool rooms, where persons sit for hours in a smoke-filled room, intent upon card games and gambling devices, destroys both moral and physical stamina. In no sense could the deleterious effects of social drinking and the wild parties often accompanying it be termed recreation. It is this sort of activity that often leads to delinquency and even to crime. There has been found to be a close relationship between too much leisure and too much nonsense and crime. A large amount of leisure time, with no education as to how to use it constructively and creatively, often leads to activities which are definitely debilitating and wreck-creative.

Idleness or loafing can be classed in this group, as has already been pointed out. It contributes nothing to the enlarging of one's life program, for it generally takes the form of laziness or aimless wandering and smoking of cigarettes. Of course, it goes without saying, that a certain amount of rest and sleep is necessary for a well-balanced life, but this is in a distinct class from mere idleness.

A constant pursuit of "thrills" and activities to amuse and entertain, in one's leisure time, also tends to become wreck-creative. It keeps the physical and emotional life at too high a tension, which in time is bound to break and lead to disastrous results. To be sure, there should be time for this type of activity in one's leisure program, but it is the thing of making it the entire program that is objectionable.

The second type of recreational or leisure time activity, termed re-creation, implies in itself refreshment and enrichment. This is the type which is desirable, and all leisure activities should fall under this general classification.

Activities in this group may be either creative or re-creative. A certain activity might be indulged in merely for enjoyment and pleasure but in time it may achieve a goal beyond itself. This is especially true in the field of hobbies. Such activities as handicrafts or dramatics may reveal latent talents as well as developing skill. Great masterpieces of art, literature or music are sometimes born during leisure time.

Recreation is re-creative in that it helps to balance life in relation to work, and lends contrast to routine and duty. E. P. Jacks says that recreation "is not an escape from the toil of education (or work) into the emptiness of vacation, but a vitalizing element in the process of education itself."¹ Mr. Jacks says further that on the highest levels of life there can be no distinction

¹L. P. Jacks, Education Through Recreation (New York: Harper and Bros., 1932), p. 7.

between labor and leisure, or work and play, for a great artist finds his play in his work.¹ The two should complement each other and work together to form a well-balanced life.

Recreation re-creates and revitalizes body and mind, thus restoring the exhausted powers often derived from one's work, especially that of the monotonous routine type. Activity requiring manual labor or physical activity helps to re-create young people whose time is largely consumed with the educative process. Passive entertainment, as the motion picture or radio, can be relaxing and re-creative activities, if they are not indulged in to excess and if they are of a high type, provoking thought, discussion and action. As M. H. and E. S. Neumeyer put it: "If the amusements do not re-create the person or represent creative activities requiring some degree of participation, they cannot be regarded as part of recreation."²

Re-creative or creative recreation might be said to include five classifications under which leisure time activities could be grouped. The first, and probably the most common, is play, or as we have already defined it, active participation in some activity we like to do. Sports and athletics are the most common example, having mental, physical, moral and social values. Play is expenditure of energy which gives pleasure in the process.

The self-expression theory of play is a modern theory which

¹Ibid., p. 99

²M. H. and E. S. Neumeyer, Leisure and Recreation, p. 159

is explained by the fact that man seeks self-expression. Mason and Mitchell enlarge upon this theory in these words:

Being what he is, with the physiological and anatomical structure he has, with the degree of physical fitness he has, and with the psychological inclinations he has, all that is necessary to explain play is the fact that he seeks to live, to use his abilities, to express his personality. He seeks the realization of his motives, the satisfaction of his desires. Being alive, he must have motives and desires, and the process of living consists of satisfying these motives. Play is activity which brings such satisfaction.¹

A person, to attain full expression of his personality and full satisfaction of his desires, must include play as a part of life's program.

Social entertainment is the second classification under re-creation and includes such past-times as listening to the radio, attending a "movie", a concert, or an athletic contest. Parties, banquets and social affairs fall into this grouping. It is natural for people to enjoy these things and they should be a part of the leisure program. By the fact that they often involve passive entertainment, they often are beneficial in relaxing tense bodies and tired minds over-wrought by strain and toil.

Activities for the development of skills and talents should also be included in one's leisure time program, and these comprise the third classification of re-creation. Hobbies and handcrafts are the most excellent means of accomplishing this. By providing acquaintance with different materials and giving opportunity for creative expression, vast new possibilities for achievement are

¹E. D. Mitchell and B. S. Mason, The Theory of Play, p. 65.

opened to the individual. Of course drama, music, art, literature, and public speaking are important fields in which talents might be discovered and developed.

Activities for self-improvement constitute a fourth type of re-creative activity, and reading and study of the highest types are the most common ways to effect improvement. Discussion and study groups help, as can the movies, the radio, art, music, great biographies and meditation and silence.

Volunteer service projects are one of the most interesting and constructive ways of spending one's leisure, and, therefore, constitutes the last classification of re-creative activities. Doing things for other people makes life more joyous and vital for the doer. Specific activities under these groups of re-creative activities will be discussed in further detail in a later chapter.¹

It has been said that "the direction of civilization is determined to a large degree by the extent and uses of leisure."² Civilization is undoubtedly advanced by creative and constructive use of leisure, and, naturally, it is retarded by useless and destructive activities.

Leisure is confronted with a great challenge. Arthur L. Pack says:

Leisure activities must be developed, not just as pleasant time consumers or even health builders, desirable as these may

¹Cf. below, Chap. VII.

²Neumeyer, op. cit., p. 12.

be, but they must possess the added goal of supplying definite outlets for excess energies and for competitive instincts.¹

It is Mr. Pack's belief that the rightly directed use of leisure and of interest outside of work is an important factor in the solution of our social and economic problems.² The creative instinct of youth today is often diverted into channels which are predatory. A direction of, and education for, leisure is an effective means of furnishing legitimate and social outlets for this creative instinct.

Of course wise supervision and control is necessary if leisure is to provide some measure of freedom from the burden of life's economic inequalities, and to aid in improving the existing scheme of things. Herein is a challenge to the church. By providing desirable and constructive leisure time activities for its youth, the church has an unequalled opportunity to make its ideals, purposes and standards effective in the society it is attempting to enrich. Norman L. Richardson says the task of the church is to "so direct the play life of all the people, both young and old, that their lives will count for the most in carrying on the work of the Kingdom of God."³ The fact that most leisure activities in the church involve social contact, has great implications for the building of a Christian society. Human drives which motivate action and aid in the development of desirable personalities are conditioned by the right use of leisure, under skillful guidance and among good

¹Pack, op. cit.; pp.66-67.

²Ibid., pp. 48ff.

³N. E. Richardson, The Church at Play (New York: Abingdon Press, 1922), p. 69.

companionship.

The church today has an opportunity as well as a challenge and she must say, with Austin Riggs:

It is time we accepted leisure as an invaluable product of civilization; an opportunity for personal growth, for broadening our minds, rounding out and enriching our lives and for youth-giving, life-prolonged play; not merely time in which to crowd more work, out of which to squeeze more profit; nor, last and worst, as time simply to be wasted.¹

¹Riggs, op. cit., p. 5.

CHAPTER III

THE IMPORTANCE OF LEISURE TIME ACTIVITIES IN THE DEVELOPMENT OF CHRISTIAN CHARACTER AND PERSONALITY

As was intimated in the previous section, leisure time activities are an important factor in the development of character and life attitudes. Since one of the aims of the church is to develop Christian characters and create religious attitudes toward life, the opportunities afforded her by means of a constructive leisure program should not be overlooked. Here the church has a twofold duty; the one, of educating her constituency as how to use their leisure creatively, providing some opportunity for them to do so; and, the second, of using her influence to see that recreational programs of all agencies are improved and kept on a high standard, such as will contribute to the development of Christian character. The contemporary picture is not very cheerful, for commercial concerns have been so intent upon reaping profits that they have had little regard as to what they were doing to character. High school youth are very impressionable and are beginning to have some measure of freedom, a factor upon which commercial amusements are capitalizing. Let us analyze the commercial situation before turning to the church's opportunity and the values of wholesome recreation.

The Leisure Situation Today

There is more leisure time today than there has ever been in the history of man. The improvements in machinery and methods has been the main factor in bringing this about. The efficiency of production has been increased and more free time is the result. Labor saving devices in the home and elsewhere have also contributed to this increase of leisure. Transportation and communication devices not only have resulted in speed and mobility but they have also created spare time. The recent economic depression has resulted in a great amount of unemployment. This problem is not as simple as providing the unemployed with a pastime while he is without a job. "The enjoyment of true leisure depends not only upon having a job, but also upon an adequate income from work, and a sense of security in the occupation."¹ Nevertheless unemployment does increase the amount of leisure time which should be used creatively.

While the effect of this increase of leisure has influenced adults the most, it has also had an influence upon youth. They have more free time than they formerly had, particularly in the cities where there are no "chores" to take up their spare time. The Neumeyers give some interesting facts about this. They point out that:

Sixty years ago nearly 20% of the boys and girls from 10 to 15 years of age were gainfully employed, whereas in 1930 only 4% were thus employed. While over four million boys and girls 16 to 19 years of age were employed in 1930, many of them have lost their jobs since then. The growth of enrollments in secondary schools and the institutions of higher learning is evidence of the fact that people as a rule start working later in life.²

¹Neumeyer, op. cit., p. 21.

²Ibid., p. 23.

Young people who are gainfully employed have more leisure due to the economic factors we have mentioned. And those in school, especially high school, do not have heavy home duties, as was previously the case. More time is being given for study during school hours to cut down on the amount of outside preparation.

Young people are feeling the new spirit of leisure but many of them as yet are unaware of its full import. Education of the public for leisure and provisions of adequate community facilities for recreation has been undertaken with some seriousness, but as yet the results are not wholly adequate. Schools provide some instruction in skills, games, music, drama, arts and crafts, and nature studies. Athletics, clubs, and expressional opportunities are part of the extra-curricular program, but there is no genuine training for leisure in most cases.

There are various community provisions for leisure activities such as libraries and museums, parks and playgrounds, athletic leagues, indoor recreation centers, and outdoor organizations such as the Boy and Girl Scouts, Camp-fire Girls, Woodcraft Leagues, and others. There are some clubs and settlement work among the underprivileged groups in large cities with recreational activities. The Four-H Clubs, though related especially to the agriculture industry, do foster social activities. Most youth associations and character building agencies, as the Y.M. and Y.W.C.A., sponsor leisure activities in the form of clubs, swimming, athletics, camping, craft work and study groups. Jewish centers and the Catholic Youth movements also provide recreational opportunities. Some communities have additional organizations as glee clubs, camera clubs, bird clubs,

and little theatre groups. Then there are some native immigrant clubs and many of the labor and business organizations now provide incidental recreational activities.

In most communities the churches provide some recreation opportunities, but they are often most inadequate. Picnics, socials, dramatizations, suppers and musical programs are among the most common features of the program. Some of the larger churches have gymnasiums with athletic activities. But few of the churches as yet have trained leadership and most of them reach few people outside their own membership.

There is a great deal yet to be done in providing adequate leisure occupations, and again, here is an opportunity for the church. She should not compete with other organizations but cooperate and supplement. And she should also work to keep the activities provided by the community and other private and semi-private organizations of a clean and wholesome nature.

The most pathetic thing about the present increase of leisure is the fact that many people are misusing it and abusing the privileges it affords. Money is often spent for so-called pleasures, principally eating, drinking, and various forms of amusement. There are people who believe that enjoyment can be obtained with a minimum of effort; and there are others who believe it can only be purchased.

"The exploitation of pleasure has always been a profitable financial venture for those concerns that have catered to human weakness."¹ The combined facts of the increase in the amount of

¹Neumeyer, op. cit., p. 63.

leisure and the inadequacies of community and private recreational facilities has afforded great opportunity to commercial agencies, and to some extent they have abused it. They have provided entertainments of every description.

It is not doubted that commercial recreation concerns have rendered an important service, but they have also created many problems, the chief one being that of adequate regulation and control. As Lee Hanmer points out, the unwholesome character of some commercial recreation, their alliance with organized crime and vice, and their tendency to contribute to juvenile delinquency, has caused agitation for reform.¹ The result has been some governmental regulation; usually a system of licensing and inspection, which restricts admissions, controls ventilation, fire hazards, and safety of buildings, and regulates the type of offering and the general conduct of the enterprise. In most communities control is exercised by municipal ordinances. Occasionally the government makes some effort to suppress commercial amusements which violate the social code or are considered a menace to public morals. But the control exercised is not yet far-reaching and influential enough.

Prior to the depression the annual expenditure for recreation in the United States was ten billion dollars.² Included in this were such amusements as commercialized dramatics, dance halls, prize-fights, boxing and wrestling, sports, horse and auto racing,

¹L. F. Hanmer, "Recreation," Encyclopaedia of Social Sciences, XIII, (1934), pp. 177, 178.

²Steiner, op. cit., Chap. XIII.

indoor games such as pool and billiards, cabarets, night clubs, amusement parks and pleasure resorts. The Neumeyers make the statement that: "measured by the number of people participating, commercial amusements reach far more people and exert a far greater influence than the public and semipublic forms of recreation."¹

Though some of these commercial concerns are interested in providing beneficial entertainment the profit motive is probably uppermost in most cases.

Much of commercial amusement provides only passive entertainment, although some active recreation is provided. The benefits of play and creative expression are thus lost, as are a sense of reality and the ability to cope with one's environment. Leisure has most value when occupations are being pursued for their own sake, and in the absence of necessity.

Arthur N. Pack, in his discussion of professional sports from the standpoint of passive entertainment, says:

Attendance at professional sports must be regarded from the angle of leisure occupations more as a psychological release than as a primary outlet for any surplus ambition, or for any realistic means of affording expression to our creative instincts.²

The moving picture industry is the fourth largest industry in the United States, having taken only a little over three decades to develop, and is perhaps the most popular form of passive entertainment. By 1930 there were 22,624 theatres in the United States with a weekly attendance of 115,000,000.³ The number has increased

¹Neumeyer, op. cit., p. 222.

²Pack, op. cit., p. 56.

³Neumeyer, op. cit., p. 226.

considerably in the last few years.

In a study of emotional responses of young people to different situations the group about sixteen years of age responded most strongly to scenes of love and sex suggestion.¹ Blumer and Houser found in their study that high school boys and girls

often expressed sympathy for criminals and were less critical of crime, and few even drew the conclusion that hard, plodding and honest work did not pay. Some regarded criminals as courageous and honorable. Seventeen per-cent of a group of 139 delinquent boys of fifteen or younger confessed that the movies had influenced them to do something wrong.²

Movies have been found by scientific study to be related to moral standards, social attitudes and conduct, and to cause poorer deportment and lower grades in school. There have been some attempts to control the movie going of school children, but as yet the success is not marked.

Dancing involves more active participation than most commercial amusements and so has greater recreational value. But it has been greatly commercialized and is very often not properly controlled or directed. The higher forms, such as interpretative dancing, have dramatic and rhythmic values and furnish emotional outlets. But social dancing is more popular.

The popularity of modern social dancing is due to a number of factors, such as the simplicity of the movements, to adaptability to various situations, the opportunity it affords for social contacts, the commercial exploitation and extensive advertising, and the relative lack of other forms of recreation which afford the same type of social contact.³

¹Ibid., p. 227; quoted from a monograph by Dysinger and Ruckwick.

²Ibid., p. 229; quoted from Movies and Conduct by H. Blumer and Movies, Delinquency and Crime by Blumer and Houser.

³Ibid., p. 234

Dance palaces and pavilions are the largest commercial type and attract the most people. Cabarets, night clubs, cocktail lounges, and taxi-dance halls are also popular. There are many problems concerned with the public dance halls; mainly, jazz, intoxicating liquor and sex immorality. The profit motive also dominates here, not only on the part of the dance hall proprietors, but on the part of teachers of dancing and of the musicians.

It must not be thought that all types of commercial amusements are of ill-repute, for this is not the case. Many of them are performing a definite service in increasing the opportunities for wholesome fun and social contacts. Their value depends largely upon the quality of entertainment that is provided, and, of course, much of it is not good. One of the main criticisms of this form of pleasure is that it is so commercialized and so mechanized that there is little room for initiative and creativeness. Advertising, fads, mass influence and conventional uniformity have standardized leisure and produced a sameness of leisure pursuits among American people, the greatest being the enjoyment of commercial recreation.

But let us not get too black a picture of the leisure pursuits of the American people. There is now a changing concept of leisure. This is probably due in part to the economic depression, and the fact that by necessity people have had to make their own pleasure which did not involve much expenditure of money, and, in part, to the fact that the attempt at educating people for leisure has begun to reap its results.

Individual sports, like badminton and tennis, are becoming

increasingly popular. They can be played by persons who do not have sufficient skill to be accepted for a basketball or baseball team. And since they do not require so many participants, they can be played on more occasions.

There is now a great interest in social recreation, as well as physical, and the arts and crafts, with emphasis on the cultural values. Large numbers of people are developing avocations in music, art, drama and literature. Privately sponsored ventures can be found in almost every city.

Efforts at control and regulation of commercial amusements have also been somewhat successful. Dance halls have become more palatial and dignified, music being provided by good, well-trained orchestras. The recent efforts of the Roman Catholic Church have had a healthy effect on motion pictures. There has been some decline in commercial pool and billiard rooms, and modern ones are catering to a higher type of people. Cheap burlesque shows and vaudevilles have been somewhat replaced by the movies, although, as has been suggested, there are grave problems in connection with this amusement also. There is much needed improvement in the field of commercial amusements yet, but some progress has been made, and the church, as well as other agencies, must help it to go forward.

The recent emphasis on adult education, including recreation, has been a healthful development, in providing better and more creative types of leisure activities.

The Church's Opportunity

The opportunities afforded to the church by the increase of

leisure and the natural desire of all people for recreation have already been suggested at various points in this thesis. An attempt will be made here to merely reiterate a few of these and suggest some of the reasons why a church recreation program is a necessity.

The commercial interests have recognized that social life is a natural and universal demand on the part of young people, and so have provided for every age, taste and purse. Much of the play of young people is physically and morally wasteful because worthwhile activities have not been provided for the energy and interests of young people. The church has a great opportunity in providing such wholesome activities. The educational values of play can be made to contribute to the development of characters as well as to the work of the church, the home, the community and the world.

Herbert Gates believes that

the responsibility for providing adequate and proper play facilities for the children and youth of any community is a moral duty that cannot be lightly evaded, and the church must take at least an intelligent interest therein.¹

Young people should be able to feel that the church is interested in their whole life, including their play. If they can feel this they will be bound more closely to the church and their respect for and loyalty to the church will be won. The religious life should be abundant and joyous and recreation is not incompatible with this and is in fact a necessary part of it.

Play has many wholesome values and a well-rounded church

¹G. W. Gates, Recreation and the Church (Chicago: University of Chicago Press, 1917), p. 20.

program should include it. As Warren Powell says: "The Church misses an opportunity for something positively constructive, educational, developmental in failing to provide recreational facilities and leadership. Play is necessary to life."¹

It has often been said that what one does in his spare time is an indication of his character. With the increase of leisure time, and the unwholesome character of much recreation, leisure time might be danger time. The church should see its opportunity here in providing wholesome and happy leisure occupations which will create Christian characters and contribute to abundant living. Many think play should be repressed, but this is certainly a misrepresentation of the spirit of the Bible and the teachings of Jesus. Jesus did not try to repress life but to make it more abundant and happy. In the place of opposition and repression the church should substitute promotion of play and the direction of it.

Of course young people need training in the right use of leisure and religious education should certainly provide this. In this connection E. O Harbin suggests three things the church ought to do:

(1) She can provide a program of wholesome leisure-time activities, and thus make it possible for people to choose that which is good. (2) She can enlarge and enrich the leisure-time interests of those who come within her reach. (3) She can encourage and instruct the individual in the art of using his leisure-time profitably alone.²

¹Powell, op. cit., p. 22.

²E. O. Harbin, Recreational Materials and Methods (Nashville, Tenn.: Cokesbury Press, 1931), p. 24

Looking at the other side of the picture, a recreational program sponsored by the church has definite values to the church itself. Some people will be attracted to the church in no other way than through recreational activities. Many people need mental and physical recreation and the church can offer it to them. By all means, it is not meant to imply that play activities are to be used as a "bait-program" for church attendance. If this were so, the recreation program would be the only influence to which they would be subjected, and such should not be the case. But through the play they should be led to the spiritual influences of the church. Without the religious side the church could never deepen the spirituality of the community, or be an outstanding influence for all that is highest and best.

Play also develops an "esprit de corps" which makes for a greater unity of church membership. This spirit will usually increase the spirituality and the receptivity on the part of the congregation. A morale can be set up in the community through church recreation which will be very influential in determining the conduct of the people. "Recreation within the church tends to enliven the membership, making those who have been members in name only real working units in a live organization."¹ In preparing youth to advance the Kingdom of God, play must be associated with religious attitudes, and religious attitudes must be enlivened and vitalized by the spirit of creative play.

The church must take a definite position in regard to evil

¹ Powell, op. cit., p. 25

influences in recreation. It must favor wholesome activities and use its influence in suppressing recreational projects which are derogatory to the highest interests of men. The church must point out the dangers of commercialism. In the little book Recreation in Church and Community, edited by Warren F. Powell, it is suggested in regard to commercial recreation that the church should undertake measures which will:

(1) improve present conditions, (2) eliminate undesirable features, (3) see that laws regulating commercial recreation are enforced, (4) provide wholesome substitutes for undesirable activities, (5) educate people to select the best, and (6) seek to contribute the finest in play, art, music, dramatics, and literature.¹

So it is evident that the church has a definite opportunity as well as a duty to provide wholesome recreational activities and to influence the tenor of all leisure time programs in the community. Its own program, however, must be on a high level before it seeks to criticize and improve the activities of other agencies. In this way the church will be contributing to the development of Christian character and life attitudes of its youth.

The Value of Leisure Time Activities in Personality Development

In the book, Leisure and Recreation, by Martin and Esther Neumeyer, is found the following statement:

If the chief value of life is a rich and rational personality functioning usefully in wholesome co-operative living, making it possible to attain the more abundant life, then it is clearly the function of education and recreation, and all other human endeavors, to furnish the environment and opportunities to make

¹Ibid., pp. 27-28.

its achievement possible. Personality must be developed to the fullest.¹

Doubtless religious leaders would agree with the Neumeyer's on this broad and general statement of the value of life. Since the church is interested in helping people find value in living and in creating Christian personalities that will be of value to society, then it seems evident that the church must provide education and recreational opportunities to help make this possible.

Everything that an individual does becomes a part of his personality. It is therefore of great importance that each action shall contribute to the development of a desirable personality and the formation of character. In the Seventh Yearbook of the Department of Classroom Teachers in the "Guiding Principles of the Character Education Program," character is defined as "the result of the interplay between all of the influences on the outside, and the individual's disposition on the inside."² Emphasis is placed on the doing of desirable deeds which later become habituated actions. Character may be built, and it is a growing thing; growth from within the individual himself. Its form depends upon the nature of the individual and upon the kind of environment in which it seeks expression. Character, as used in this discussion, is synonymous with good character.

Of course the possibilities for the development of character through leisure time activities bear a close relationship to the nature and quality of the activities. It is natural to expect the

¹Neumeyer, op. cit., p. 77.

²Powell, op. cit., p. 30; quoted from the Seventh Yearbook, pp. 19-20.

type of recreational activity offered by the church to possess great promise for character development, since the church makes a wise discrimination between good and bad.

The close relation between play and character has stimulated the interest of recreation leaders in character development. Properly directed play develops such personal and moral qualities as courage, ingenuity, self-initiative, perseverance, decision, self-reliance, self-control, self-restraint, thoroughness, ambition, cooperation, reliability and enthusiasm. Athletics, which is a cooperative activity, has great possibilities in character development. It furnishes opportunity for clean and wholesome living. If sports are properly directed the sense of fair play is strong among the participants. Self-discipline is another character value of sports, for, if the athlete cannot master himself, then he cannot master the game. Self-discipline is evidenced in rigorous devotion to training and its rules, to a mastery of the principles of the game, courage and perseverance in the face of defeat and humility in victory. The spirit of cooperative endeavor which is a feature of wholesome athletics is perhaps the greatest character value. The players are united in a common cause and each one recognizes that it is a matter of sportsmanship to cooperate with the members of his team, rather than to play to the grandstand.

Athletics are also democratic. The players are united in a special purpose, all other relationships are suspended for the time being. Each person has something to do and no condition is imposed upon his ability except that which he, himself, imposes.

Leisure time activities have an effect upon physical and mental health, which consequently affects the personality. Properly conducted recreation helps to develop muscles and contributes to emotional stability, speed of action, a graceful and easy carriage, good digestion, strong heart and lung action, robust health, alert mentality and an harmonious adjustment of mind and body. Physical recreation teaches one how to use his body intelligently so as to secure a maximum of physical energy. Play eliminates awkwardness and develops grace of movement and beauty of form.

Both body and mind develop through proper recreational activity. Play helps to stimulate intellectual activity in that it requires quick decisions, mental alertness, clear thinking and accurate judgment. Such activities as handcrafts lead to the development of creative ability and stimulate the powers of imagination, calculation and concentration.

As has been suggested, play involves the principles of social cooperation through team games. It also develops neighborliness and friendship. Such social qualities as kindness, unselfishness, truthfulness, honesty, justice, thoughtfulness, courtesy, service, generosity and tolerance are effected by proper and corporate leisure time and play activities.

A well-balanced, socialized personality develops as a person lives in fruitful contact with his fellow men.

We are inexorably related to others and depend upon human association for nearly all that we possess, yet few have acquired the art of living with others in a wholesome and successful manner.¹

¹Neumeier, op. cit., p. 124.

Recreation has vast potentialities for societal welfare.

It contributes to cooperative living, to beauty in human relations and to the development of goodwill and a consideration of the welfare of others. What a challenging implication this is for the building of a better world! Recreation for youth, who are to build the new world, can play a part in the abolition of such evils as war, race prejudice and class hatred. As the Neumeys point out:

The recreation group, of course, is not one of mere harmony and love. It may be characterized by competitive unity, admitting self-assertion and freedom, but the forces of social opposition are brought under the discipline of the common spirit and are socialized by sympathy and goodwill. The larger element is that of sharing one's joys with others. This is the most enriching form of recreation.¹

The social and cooperative spirit initiated on the play-field will soon react on the work-field, thus becoming a vital element in good citizenship and constructive civilization. L. P. Jacks says:

The team spirit, for which the field of recreation affords so many growing points, is only another name for the spontaneous discipline which democracy stands in need of, and for which enforced discipline is the worst of substitutes. . . . Recreation, developed on educational lines, has a great service to render in that direction. It is a hopeful method of turning the flank of democracy's greatest enemy. The name of the enemy is--indiscipline.²

Leisure time activities furnish opportunities for social expression. Through their naturalness and spontaneity, forms of action which are truly representative of the personality result. Any person who does not live up to the standards set by the group

¹Ibid., p. 124.

²Jacks, op. cit., pp. 144-145.

arouses criticism from the rest of the group and thus loses his prestige.

Kenneth L. Heaton suggests three ways in which the recreational life can be utilized to contribute to the development of the highest type of life:

(1) Through the program of activities; (2) through association with others in the program of activities; and (3) through a better acquaintanceship of leader and boy, or girl, which can be of value in other relationships.¹

It is certainly the task of religious education to lead personality to express itself in ways that will lead to the formation of the right kind of character. Recreation has a direct bearing upon this task since it teaches such values as sharing, respect for individual rights and property, self-restraint, justice and cooperation. The Neumeyers sum up its value in these words:

Leisure, therefore, has vast possibilities either to develop personality in all of its aspects or to disintegrate it. The result depends upon the use we make of our spare time. Those who are interested in providing recreation programs or in educating people in the worthy use of leisure need to keep in mind the effects of leisure upon personality.²

Certainly the church, who attempts to exert such beneficial influences upon personality and character development, must make use of the opportunities offered by worthwhile recreation. She must teach young people how to best use their leisure so that desirable and attractive personalities will emerge.

¹K. L. Heaton, Character Building Through Recreation (Chicago: University of Chicago Press, 1929), pp. 11-13.

²Neumeyer, op. cit., p. 83

Objectives For a Church Program of Recreation

In conclusion to this chapter it is necessary to clarify the purposes or goals toward which a church program of recreation should point. The objective of leisure time activities is not to keep people busy and out of trouble, not to develop physical robustness, or to keep persons entertained and amused, though it may embrace all of these; but, rather, it is to develop well-integrated personalities, who are sound of body and mind, possessing high character and who are cooperating members of society. This objective is what is broadly termed "the abundant life." In order to attain this objective recreation must relate the needs of individuals to the best possible type of activities which will meet those needs.

Book III of the International Curriculum Guide suggests that a program of Christian education in the field of recreation should aid high school young people to:

- (1) develop the ability to create their own good times; (2) know a variety of recreational activities and to have the skill and interest to participate in them; (3) build a code of living in the light of which recreational activities may be chosen; (4) play with others without regard to keeping score, but rather to play for the joy of the game; (5) learn the true meaning of sportsmanship; (6) achieve an appreciation of a wide range of recreational activities; (7) attain a Christian purpose in recreation; and (8) plan wholesome recreational activities for Sunday.¹

Turning to recreation itself, let us attempt to list some of the most important objectives for a church program of activities:²

¹The International Curriculum Guide, Book III, Christian Education of Young People (Tentative Draft) (Chicago: The International Council of Religious Education, 1932), p. 115.

²The following objectives are adapted from Powell, op. cit., Chap. III, and from Harbin, op. cit., p. 53.

1. To recreate and refresh persons who are tired in body and mind, thus fostering physical and mental health.
2. To provide wholesome leisure time activities which will make for physical, mental, moral and social development, in a wholesome environment, appropriate to different developmental needs, thus making it unnecessary for young people to submit to harmful recreation.
3. To provide opportunities for creative self-expression satisfying to the individual and in harmony with social standards.
4. To develop avocational pursuits and hobbies, harmonizing leisure time activities with occupational activities.
5. To multiply the opportunities for wholesome comradeship thus helping young people to make and develop Christian friendships.
6. To demonstrate that the Christian life is a joyful, happy one, by providing wholesome good times.
7. To encourage a love for the beautiful in art, in music, in literature, in nature, in drama and in all of life.
8. To win young people to comradeship with Christ by offering wholesome companionship, worthy enterprises and joyous social life under church auspices.
9. To afford situations challenging to a person's best interests, permitting an escape from emotional tensions.
10. To be appropriate to individual needs and interests and challenge persons to explore new fields of recreational activities.

CHAPTER IV

A SURVEY OF THE LEISURE TIME ACTIVITIES

OF TWO HUNDRED AND SIXTY-FOUR

HIGH SCHOOL YOUNG PEOPLE

The recreation questionnaire on the following page was given to two hundred and sixty-four high school young people in various churches in the San Francisco Bay area. Twelve different churches are represented, each one of which gave the questionnaire to the young people composing its high school organization. An accompanying questionnaire was also given to the leaders of these various groups to obtain some additional information about the ways in which the church is meeting the leisure problems of its youth, to discover the basic problems in connection with a church recreation program and to determine the value of such a program. Various denominations used the questionnaire. A few groups were in large downtown churches, others were in small churches in the metropolitan area, and some were in small churches in nearby urban communities. Groups from three Congregational churches, two Methodist churches, one Baptist church, two Presbyterian churches, three Disciples churches, and one Nazarene church are represented.

It is not supposed that this is representative of all high school young people in all parts of the United States, although it

seems to be rather typical of the average youth, but it is thought to be fairly representative of the average high school youth in the area in which it was given. Since this thesis is concerned with the church's responsibility of improving the leisure time activities of high school youth, the questionnaire was given only to church young people, at the same time getting a picture of what they do most often in their spare time, what the church is offering and what the young people would like to have the church offer.

This questionnaire was made out primarily with the idea, not of getting statistics for use in the preparation of this thesis, but of preparing a practical questionnaire which church groups could make use of in the organization of the recreation program. Such a questionnaire given to a high school group prior to the setting-up of a church program of recreation would indicate the type of program which would most adequately meet the needs of the group. It would also give a picture of how the young people were spending their leisure time, thus portraying what the function of the church needed to be in education for the wholesome use of leisure time and what its part should be in furnishing re-creative activities. It is necessary to use some such method as this before endeavoring to build a program of recreation which will aid in the improvement of leisure time activities. The situation in each church will vary for there will be such conditioning factors as the geographical location, climatic conditions, financial status, both of the church and of the young people, and the characteristics, nature and interests of the members of the group. It is equally as important to study one's local group as it is to know the characteristics of the high

RECREATION QUESTIONNAIRE

- I. In which of the following activities do you spend most of your spare time?
(Number them according to the amount of time spent--- 1, for most time;
2, for next highest; etc.)

___ Go to the movies.
___ Participate in sports.
___ Read
___ Listen to the radio
___ Go automobile riding

___ Go to parties.
___ Go to dances
___ Do club or church work
___ Work on a hobby or handcraft
___ Other activity _____

- II. A. Which of the above activities does your school provide for you? _____

B. How much time do you spend a week in these school activities?
_____ hours per week.

C. Do you go to school full time? ___ yes; ___ no.

D. Do you have a job outside of school? ___ yes; ___ no.
If so, how many hours per week does it take? _____

E. How much free time do you have left each week for leisure time activities? _____ hours per week.

- III. A. Do you have any recreational activities conducted by your church or Sunday School? ___ yes; ___ no. Would you like more? ___ yes; ___ no.

B. Carefully check the following activities as follows: In the left-hand space check those activities which your church now provides. In the right-hand space check those activities which you would like to have your church provide.

<u>Have</u>	<u>Would like</u>	<u>Have</u>	<u>Would Like</u>
___ Handcrafts or hobby club	___	___ Literature club	___
___ Socials and parties	___	___ Study and action groups on	___
___ Folk games and dances	___	___ world problems as peace	___
___ Social dancing	___	___ Athletic teams, as basket-	___
___ Outdoor hikes & parties	___	___ ball, volleyball, etc.	___
___ Parties in homes	___	___ Weekly informal recreation	___
___ Swimming & skating	___	___ evenings for board-games,	___
___ Dramatic activities	___	___ ping-pong, shuffle-board,	___
___ Youth orchestra	___	___ badminton, etc.	___
___ Youth choir	___	___ Service clubs to help the	___
___ Verse-speaking choir	___	___ needy	___
___ Group social singing	___		

- IV. A. How many nights a week could you give to such activities in the church? _____

B. Number in order of preference the best times for such activities as far as you are concerned:

___ week nights
___ Friday nights
___ Saturday daytime

___ Saturday nights
___ Sunday afternoons

TABULATED RESULTS OF THE RECREATION QUESTIONNAIRE

I. Activities in which most time is spent: (258 answering)

	1st	2nd	3rd		1st	2nd	3rd
Moving pictures	13	34	42	Parties	1	15	17
Sports	54	34	29	Dances	7	15	18
Reading	54	45	31	Club	31	23	11
Radio	49	60	46	Hobby	25	16	20
Auto riding	13	7	16	Other	10	8	8

II. School provides: (237 answering) Sports, 183; Dances, 138; reading, 83; Hobbies, 42; Clubs, 49; Parties, 37; Movies, 38.

B. Time spent in school activities (199 answering): averaged about 7 hours per week.

C. (263 answering) 251 attend full time; 12 not full time.

D. (254 answering) 74 work, 180 do not. Average 9 hours a week for those who work.

E. (209 answering) Free time remaining, average 18 hours a week.

III. A. Church or Sunday School provides recreational activities: 207 yes; 42 no. Would like more, 183 yes; 52 no.

B. Check list of activities provided and those desired:

Have		Would like	Have		Would like
<u>48</u>	Handcrafts & hobby	<u>54</u>	<u>4</u>	Literature	<u>35</u>
<u>188</u>	Socials & parties	<u>56</u>	<u>52</u>	Study and action	<u>36</u>
<u>52</u>	Folk games	<u>50</u>			
<u>70</u>	Social dancing	<u>92</u>	<u>105</u>	Athletic teams	<u>97</u>
<u>118</u>	Outdoor activities	<u>100</u>			
<u>149</u>	Parties in homes	<u>27</u>	<u>57</u>	Weekly informal recreation night	<u>127</u>
<u>80</u>	Swimming & skating	<u>124</u>			
<u>88</u>	Dramatics	<u>40</u>			
<u>12</u>	Youth orchestra	<u>39</u>			
<u>173</u>	Youth choir	<u>17</u>	<u>80</u>	Service clubs	<u>47</u>
<u>18</u>	Verse spkg. choir	<u>19</u>			
<u>90</u>	Social singing	<u>37</u>			

IV. A. (254 answering) average of two nights a week free.

B. (226 answering) Best time for recreation:

	1st	2nd	3rd		1st	2nd	3rd
Week nights	49	8	22	Saturday nights	49	55	31
Friday nights	100	32	14	Sunday afternoons	24	36	48
Saturday daytime	20	40	42				

school age or what constitutes wholesome recreation. A leisure time program should be built around the interests and characteristics of the group for which it is intended, and the young people themselves should most certainly be permitted to voice their likes and desires and to have a share in the planning of the program. Therefore, it is highly recommended that some method be used which will present the situation as the young person faces it today.

Since the total compiled results of this given questionnaire give a picture of the average high school youth and his leisure time and since it has some profound implications for the churches in this matter, let us examine briefly some of the findings.

Findings from the Recreation Questionnaire

The first item in the recreation questionnaire given to high school groups in twelve different churches had to do with the activities in which the young people engaged most often during their leisure time. The young people were asked to number the listed activities in order of the amount of time spent. In obtaining the results only the three highest ranking activities were considered. Two hundred and fifty-eight young people, out of the two-hundred and sixty-four answering the questionnaire answered this question.

Participation in sports and reading ranked equally high as the most popular activity, each receiving fifty-four votes. Listening to the radio ranked very close with forty-nine votes. However, a most significant thing is the fact that listening to the radio rated second and third in the amount of time spent. In the second place it received sixty votes and in the third place it received

forty-six votes. The totals of all three places was greater for listening to the radio than for any other activity, which shows that more young people, as a whole, listen to the radio than they participate in any other single activity. Taken as a whole, then, the group of high school young people surveyed spend most of their leisure time in passive entertainment. Listening to the radio is not an unwholesome form of entertainment by any means, but the deplorable fact is that young people of this age, with their superabundance of energy, spend most of their spare time in being entertained by the talents and originality of others, rather than in creating their own entertainment by means of their own talents and originality.

Young persons of high school age need exercise and activity in the out-of-doors, but listening to the radio does not call for this. At this age youth should begin to discover their skills and develop hobbies and leisure time activities which can be a source of activity, interest and joy to them throughout their entire lives. Listening to the radio does not call forth creative ability and outstanding skills and talents. It is merely a form of relaxation, amusement, "getting something for nothing," which is not particularly harmful in itself, but which is not sufficient unto itself.

Reading, attending the movies and automobile riding are in somewhat the same category as listening to the radio. They also have their place and value, providing they are of a wholesome nature, but they should be combined with several other active and creative pastimes. The high school youth should begin to read fine literature and the church can stimulate this, but because the

young person of this age is in school, which requires a good deal of studying and reading, reading should not constitute the sole, or even the major leisure time activity.

It was encouraging to discover that only thirteen out of the 264 young people spend the ^{largest} most amount of their leisure time attending the moving pictures. It ranked higher in third place, as the most popular activity, but still it only received forty-two votes. Automobile riding received thirteen votes in the first place, also. However, it is interesting to note the exception to the general rule here. In a church in a small town near Oakland, with sixteen young people answering the questionnaire, nine of them indicated that they spent the greatest amount of their spare time in automobile riding. The percentages in the other churches surveyed was much lower. Perhaps the cause of the large percentage in this particular church was the fact that it is located in a small town. In the first place the amount of activities available to young people is probably not as great as those in a metropolitan area, though this one is not far from such an area; and, in the second place, it is probable that young people living in a small community are allowed to have the use of an automobile more often than are those in a city.

A great many adults in the church today seem to believe that young people spend most of their spare time in dancing or attending parties. The survey does not indicate this. Only one person out of the total of 258 indicated that most of his leisure time was spent in attending parties, and only seven assigned first

place to dancing. For dancing, the total, including all three places, was forty, and for parties it was thirty-three.

Club and church work, and hobbies and handcrafts each showed a rather high percentage of popularity, a fact which is commendable. Thirty-one indicated that most of their time was spent in club or church work. This included school clubs, Boy and Girl Scouts and other such organizations. Twenty-five spend the greatest amount of their leisure in working on hobbies or handcrafts. The implications of these results for the church will be discussed in a later section.

Because the church is not a competitive institution it should not duplicate, too greatly, activities of other institutions if the other institutions have better means of providing them, and are doing so in a wholesome manner. Therefore, the second question in the recreation questionnaire was for the purpose of finding out which of the activities in which young people spend most of their leisure time are provided by the school. It was found that sports ranked the highest and dancing received second place. Out of two hundred and thirty-seven responding to this question, one hundred and eighty-three indicated that the school provided sports for them, and one hundred and thirty-eight mentioned dances.

Reading received eighty-three votes, but this was perhaps not quite accurate, as some were thinking in terms of the reading required as part of their study, while others doubtlessly were thinking of it as a voluntary leisure time activity. Most schools do have fine libraries which are conducive to reading of a high type.

Hobbies and handcrafts, clubs, parties and movies were mentioned by a lesser number of persons as activities provided by the schools. There is naturally some variation in all of these activities depending upon the schools. Moving pictures and radio programs were mentioned by only a few.

One factor may have caused some inaccuracy in the results of this question. Some were thinking in terms of all the activities which the school had to offer and others perhaps thought of only of those in which they individually participate. But in the case of all twelve groups surveyed sports took the highest number in the total results and dancing the next highest.

Two hundred and fifty-one, out of two hundred and sixty-three responding, attend school full time. A question was asked as to the amount of time spent in school activities, aside from time spent in actual class attendance and preparation for class work. One hundred and ninety-nine answered this question and the average amount of time spent is computed to be about seven hours a week. Twelve out of the two hundred and sixty-three do not go to school full time, so, in all probability, this fact helped to lower the amount of time spent in school activities. Also, another factor which may have helped to lower this amount of time is that seventy-four, out of two-hundred and fifty-four who answered the question, have some sort of a job outside of school and the average amount of time which the jobs require is about nine hours a week. This fact also reduces their amount of leisure time. Two persons from one church who answered the questionnaire are not in school but are working forty and forty-four hours a week respectively, but these

hours were not averaged in with those of the persons who only work part-time.

The question was then asked as to how much time these young people had left each week for leisure time activities. This meant in addition to the time spent in school and in studying, in extra-curricular activities at school, and in gainful employment. Two hundred and nine answered this question and the average amount of time was found to be about eighteen hours a week. This is somewhat inaccurate, for there were some who said they had no spare time at all and others indicated an amount which was definitely too high. However, as an average, this is probably not far from wrong, as week-ends were to be included in the estimate. The amount of time varied according to the church groups. In some groups the average was quite high and in other groups it was quite low. This was due in part to a misinterpretation of the meaning of the question.¹

The third and fourth sections of the questionnaire had to do with recreation in connection with the church. The first question in the third section asked if they had any recreational activities conducted by their church or Sunday School. Two hundred and fifty young people answered the question and two hundred and seven of them said that they did have recreational activities provided by their church. Those who answered this in the negative doubtlessly do not participate in such activities. It was not thought to limit these activities to parties or play activities but to include all

¹In some cases the questionnaires were marked all together under the direction of the leader. In other cases they were marked individually at various times.

types of re-creational leisure time activities. The significant thing is that every single church represented sponsors some type of recreational activity. In the second part of the third section seventeen possible church activities were listed and the young people were to check those which they now have in their church program. Every activity received some votes. Socials and parties ranked the highest with one hundred and eighty-eight votes out of a possible two hundred and forty-seven. Parties in homes ranked third with one hundred and forty-nine votes, showing that parties are among the most frequent recreational activities sponsored by the church.

One small group from a fundamental and conservative denomination was discovered to have no athletics and no socials or parties at the church. Two out of the eight answering indicated that they had parties in homes. A youth orchestra and a youth choir received the highest number of votes. Since the time when this questionnaire was given to this group, however, a program of recreation has been initiated in that church. Equipment for ping-pong and such activities has been secured and Friday evenings are spent in informal recreation of this type.

In the section in the questionnaire dealing with the activities which the churches now sponsor youth choirs received second place, with one hundred and seventy-three votes. Youth choirs are common among church activities. Among the churches surveyed the largest one has a youth choir, trained and directed by the church choir director, which sings at the weekly youth church service. The fact that so many young people are in this doubtlessly contributed

to the great number of votes which this activity received. Sixty young people from that particular church indicated that they took part in this activity.

Outdoor hikes and parties and athletic teams ranked high as present activities in the churches surveyed. Seventy young people said that their church provided social dancing. There are a number of churches who do not allow social dancing as a part of their program. Folk games and dances, which are generally permitted in all churches, and which have a much greater social value than ordinary ballroom or social dancing, received only fifty-two votes. Activities which received the smallest number of votes were literature clubs with four votes, youth orchestras with twelve votes, and verse-speaking choirs with eighteen votes. The general conclusion that more emphasis is placed upon activities for entertainment and enjoyment than on activities which, at the same time, contribute to the development of special skills and talents.

There is no doubt that those marking this question had some variance in interpretation. In one church surveyed there is no provision for handcraft work or hobby work for the high school department as a whole, but one of the boys' classes meets during the week for some activity of this kind. So when those boys marked the questionnaire they naturally indicated that the church provided handcrafts or hobby clubs, while the others in the department did not indicate this activity. There were other such instances in all the church groups, which conditioned the way this question was interpreted.

In a separate column, the groups were asked to check the activities, among those listed, which they would like to have their church provide for them. This revealed some very enlightening and gratifying facts. An open-house or weekly informal recreation evening for ping-pong, badminton, shuffle-board, board games, and the like, took first place as the activity desired most. Out of the two hundred and thirty-nine who answered this question, one-hundred and twenty-seven voted for such an evening. Only fifty-seven had said that they already had it. One of the churches surveyed makes a big feature of this type of recreation.

Swimming and skating ranked close to this with one hundred and twenty-four votes. This may be due to the popularity of all types of skating in this area at the present time. And yet, one of the largest groups surveyed, where the desire for swimming and skating ranked first, was asked which of the two activities they most preferred, and swimming received the majority of votes.

Outdoor hikes and parties received third place, and athletic teams ranked very close in fourth place. This indicates that high school youth desire activity and physical exercise. This seems rather a paradox when we remember that the majority of the young people surveyed listen to the radio most often in their leisure time. But this is probably explained by the fact that the more active forms of recreation require, in the main, group participation and sponsorship by some organization. Here is a great opportunity, then, for the church.

Ninety-two of the young people indicated that they would

like social dances. This is impossible in some cases, but at the same time it is a challenge to those churches who do not permit it. They must find some activity which can adequately take its place. Folk-dancing is an excellent substitute, with greater all-round value. Only fifty young people said they would like this. But it is probable that many of them have never tried it, or have some previous prejudices against it. It is growing in popularity, and whenever a group engages in it under the guidance of a skillful leader, it is generally enjoyed and becomes popular.

Some activities which received a rather low number of votes in the "would like" column were found to have received a large number in the "now have" column. An interesting fact is that thirty-five indicated a desire for a literature club. This is not a large number in comparison to the total number answering, but it is relatively high for a high school group, especially when we remember that in clubs of that nature it is desirable to have only those who display a special interest or talent. The fact that many did not know what a verse-speaking choir was doubtlessly caused the small amount of votes which it received.

The last section of the questionnaire was for the purpose of discovering how much time high school young people could give to a church program of recreation, and which is the most popular time. This, of course, would always have to be determined by the individual church, as it varied greatly among the churches surveyed by this questionnaire. Two hundred and fifty-four responded to the question as to the number of nights per week they could give to church

recreational activities, and the average number was found to be about two nights a week.

They were also asked to number in order of preference the best times for such activities, as far as they were concerned, and five possible times were suggested. Out of the two hundred and twenty-six which answered, one hundred of them suggested Friday nights as their first choice. Week-nights and Saturday nights tied in second place among first choices. Taking the totals for the three choices, Friday nights received the most votes. Sunday afternoons received considerable votes, indicating that there are a large number of young people who would like some form of recreational activity provided for them on Sunday afternoons.

Findings from the Leader's Questionnaires

Accompanying the recreation questionnaire given to the various church high school organizations was an additional questionnaire to be filled out by the adult leaders of the various groups.

The first question asked what recreational activities their group engaged in at the church. Eleven of the twelve leaders mentioned some type of party, either at the church or in the homes. The one church which did not have parties at the time this questionnaire was given does sponsor them now.

Five of the churches have regular or occasional social hours on Sunday evenings. One group has an informal social hour from eight to nine o'clock Sunday evenings, when they play table games and the like. Another church quite a distance from the metropolitan area, has parties each Sunday evening. The group

an orchestra, or group social singing. Four of the leaders mentioned having dramatics, one of which has an organized drama club. One church has a regular verse-speaking choir. Outdoor forms of recreation are held by most groups. There are Boy Scout troops and Girl Reserve Clubs and similar groups in some of the churches, which have recreation in connection with their programs. These groups engage often in handcraft work also. One other group has handcrafts, and one mentioned having a hobby club, but did not describe it nature.

The second question asked of the leaders was in relation to the facilities and equipment in their church for recreational activities. In most cases the equipment was rather meagre and inadequate. The results of this question will be discussed in more detail in connection with the section in a later chapter dealing with the problem of equipment and facilities for church recreation.¹

The question was asked as to how much time was spent in recreation at the church, and what was the most popular time. The answers to this question varied considerably depending upon the activities of the particular church. Friday evenings were thought to be the most popular time, in most cases.

Six of the leaders said there was no trained leadership in their church to handle the recreation program. A few have leaders trained in parts of the program, as dramatics, music and verse-speaking choirs, but not more than two churches have trained leaders in play activities or handcraft work. Four leaders said that the activities were led by the young people. The activities of the

¹Cf. Chapter V.

other groups are either led by adults altogether, or by a combination of adults and young people displaying leadership ability.

With one exception the recreational activities of the twelve groups surveyed are financed by the groups themselves. In one or two cases they have some assistance from the church budget. In only one church is the entire program financed as a part of the regular church budget.

The leaders of these twelve groups were asked what they felt their greatest problem was in regard to providing church recreational and leisure time activities for high school youth. Five of the leaders mentioned the lack of trained leadership. Competition of school recreational programs and amusements of other agencies was mentioned by several leaders as a problem. Four leaders felt that inadequate facilities, or a lack of finance to provide equipment, was a difficult problem. Other minor problems mentioned included the wide interest range of the members of the group, lack of enthusiasm on the part of the young people, lack of cooperation or outright objection on the part of adults in the church, and the transportation problem.

The last question asked the leaders was for the purpose of getting their opinions as to the value of a church recreation or leisure time program for the high school age. Two did not answer the question at all but all of the others felt that such a program was valuable. Let us quote directly some of the leaders:¹

¹The following quotations are taken from the questionnaires filled out by leaders of the groups making out the recreation questionnaires.

I feel it is valuable for the following reasons: (1) Youth's life-interest is social and recreational. (2) It provides real life-situations in which to teach the significance and value and use of religion. (3) Christianity is primarily a fellowship--of course with definite characteristics. Recreational activities build such a fellowship in a real way if rightly directed and planned.

Such a program is valuable in that it broadens the field of activities in which young people can find enjoyable and healthful recreation. . . . Their scope of recreational activities needs to be enlarged.

It increases fellowship and esprit de corps and gives an excellent opportunity for normal boy-girl relationships.

It is the only way to hold the young people to the church. Since many types of school socials are banned by the parents of this particular church, they need more than ever to provide church recreation.

Adequate social as well as religious outlets must be provided by the church for this particular age-group, thus minimizing the effect of non-Christian attractions.

All of the leaders of high school age groups who responded to this question realize the value of wholesome recreational activities, both to the young people themselves and to the church, and they all indicated that they were striving to improve the activities now offered by the church, as well as to teach the young people themselves how to use their leisure time more constructively and creatively.

The Implications of the Questionnaire Results for the Church

The implications which the results of this recreation questionnaire hold for the church vary in detail with each individual church. Therefore, to determine what the function of the church is in this matter of improving the leisure time activities of high school youth is an individual problem and must be determined by the

existing situation in each church. All we can do here is to state some general conclusions and suggestions which seem representative of the majority of the groups surveyed by this questionnaire.

Three theoretical things, mentioned previously, which the church should do in regard to the leisure problem seem to still hold true in relation to the actual situation. The church should educate high school youth for wholesome use of leisure time, it should offer such a program under its sponsorship and it should attempt to be a vital force in the improvement of existing commercial forms of recreation patronized by high school young people today.

Education for a proper use of leisure seems imperative when we recall that the majority of young people surveyed listen to the radio most often during their free time, that churches are now offering socials and parties more than any other form of recreation and that the young people would actually like to have the church offer more active and creative pastimes--weekly informal recreation programs, swimming and skating, outdoor activities, and cultural activities as dramatics, study groups and literature clubs. Listening to the radio is entertaining and relaxing and can be done individually with very little effort. Since this is such a popular form of recreation the church should encourage young people to listen to the best programs as well as to a variety of types of programs. It is not a very social activity, but it could be made more so if groups listened to programs together and then discussed and criticized them. The church could well sponsor an entire social

evening built around several good radio programs. Good reviews need to be written of radio programs just as they do of movies and books. The church could take the initiative in doing this with the aid of its young people who are especially interested. This would help in influencing people to listen to good programs and, at the same time, give the young people something creative and interesting to do. This sort of activity might have a greater appeal for adults than for high school youth, but the church should experiment with methods which will encourage young people to listen to good radio programs.

In the field of radio entertainment the church should make its voice strong for programs of a clean and wholesome and cultural nature. Young people can also help in this by writing to radio stations commenting on the programs. Radio listening can not only be enjoyable but also educational. High school young people should learn to develop a fine sense of appreciation and such tastes as will demand the best in radio entertainment.

Much the same thing can be said for the function of the church in regard to reading as a leisure activity. Reading and sports tied for first place as the activities most often engaged in by the young people during their spare time. Here again the church must educate its young people in the field of literature enabling them to select the finest type of reading possible, not only in fiction, but non-fiction as well.

Quite a number of young people expressed the desire for a literature club, indicating that there was special interest in this field. The church could well conduct one where the best of all types

of literature was read, discussed, and analyzed. Also, in some cases, the ability for creative writing should be encouraged.

For those not so intensely interested in literature the church should publish lists of good books and magazines and noteworthy articles each week, and, wherever finance permits, it should have a library of useful and wholesome books and periodicals. Many religious periodicals contain good book reviews and the church should make these available to its young people. Book reviews in young people's meetings, occasionally, would be very worthwhile.

Sports is one of the most popular activities of the high school youth and it is the activity featured most by the public schools. It would seem, therefore, that the church's function in this area is to give opportunity for all to participate in sports whether they are especially skilled or not. It should give its youth opportunity of playing, not merely to display or acquire skill, but for the pure enjoyment and physical exercise and good fellowship gained therein. This does not bar competition in church athletics, nor does it eliminate star players from church sports. There is a definite place for church athletic leagues composed of teams from the various churches in a district. The Y.M.C.A. has done much in organizing church athletic leagues, and this friendly competition helps to build up group spirit and church loyalty--characteristics which are unfortunately lacking in too many church groups. Sports are conducive to fair play and sportsmanship and the church is certainly desirous of stimulating such character qualities.

Another implication from this questionnaire for the church

is in relation to the recreational activities provided by the public schools. Many churches are inclined to feel that competition from the public school is too strongly in the way of a church recreational program. And yet this questionnaire reveals the fact that there are many re-creational activities which the schools do not provide. Sports and dances were the two main features of the school program. This excludes those young people who are not skilled athletically or who cannot dance. The church should meet their needs by providing physical activities, not requiring unusual skill, and social activities, as parties, folk-dancing, outdoor events, cultural activities and informal recreation programs. Radio, reading, hobbies, clubs, parties and movies were the only other activities mentioned as offered by the school, and, according to the number of those mentioning them, evidently they are not meeting the needs of a great many young people. This offers a challenge to the church, as well as leaving much room for her to offer additional wholesome leisure time activities. Dramatics and music are two other activities which usually require special talent if participated in at the public school, but which if offered by the church would attract many young people who would like to participate for the sheer enjoyment of these activities. All young people should learn to appreciate good music and the church can help them in this. Dramatics is one of the most excellent means of building an esprit de corps and is an excellent method of religious education. There are so many features in dramatics to attract young people--not only as actors, but as playwrights, directors, stage managers,

scenery designers and builders, lighting specialists, publicity men, costume designers, and ticket salesmen. The social relationships in dramatic situations aid in deepening sympathies and broadening viewpoints. They help to develop poise and grace and to rid persons of self-consciousness and embarrassment. Special talents receive good training and latent talents are discovered by the church through means of dramatic productions. Besides the production of plays a church drama club should also read and discuss great plays.

Young people often say that they do not have any time to participate in a church recreation program. But if a program is sufficiently attractive it will draw young people. This questionnaire revealed the fact that young people of the high school age do have a considerable amount of free time during the week, aside from their school activities. Even those who have jobs outside of school indicated some free time. If the church concentrates her efforts upon building a wholesome and attractive recreation program the high school young people will doubtlessly find time for it. In the case of all the churches who have such programs the leaders feel that they are of definite value.

Friday night was indicated as the most popular time for church recreation. Schools often have activities on this night. But generally it seems the school activity is a dance. The church then need not be afraid of running competition if it provides another type of program. It will always reach young people which the school dance will not. An open-house type of program with informal recreation is strongly recommended as a regular Friday evening affair.

This received the greatest number of votes from the young people as to what they would like to have the church offer. Of course this should be varied occasionally and should not be the only type of recreation offered, but in many actual cases it has been found to be highly successful, and young people are often attracted by it who would otherwise go to a public dance or a moving picture. A very wise thing is for the churches, schools and other organizations offering recreation programs of a city to plan their activities together for a whole year so that competition and conflicting dates could be reduced.

It is quite evident from this questionnaire that churches for the most part are now offering purely social affairs, neglecting the more active types of play, and the young people seem to desire both. Outdoor activities are one of the most beneficial types of recreation. Young people enjoy hikes and picnics, and they learn to love and appreciate the beautiful in nature. The church has a great opportunity of education here by displaying to young people the wonders of "God's great out-of-doors."

Young people of high school age like activity--they want swimming, skating, dancing, athletic activities and active games. A well-rounded program of church recreation should include all of these. But high school young people are also displaying a broadening of interests and many of them who took this questionnaire indicated a desire for study and action groups on such world problems as peace and for service clubs to help those in need. These should hold an important place in the leisure time program of high school

youth, for they will help those young people to grow into useful citizens possessed with the desire and ability to build a better world.

The function of the church in this area seems to be, then, to teach high school youth how to use their creative ability, their special skills and talents and how to develop an appreciation for the best in life, so that they will desire wholesome forms of leisure activity. The church must provide such activities so that young people won't be forced to rely altogether on recreation provided by commercial agencies, much of which is inadequate and unwholesome. If the church can teach a young person how to use his leisure creatively, if it can find and develop a great interest for that person, middle age can never become a boresome routine and the desire for "something thrilling to do" will be less likely to lead to an aimless existence or a life of crime.

ACTIVITIES WHICH HIGH SCHOOL YOUNG PEOPLE WOULD
LIKE TO HAVE PROVIDED BY THE CHURCH

CHURCH	Handicrafts or Hobby Clubs	Socials and Parties	Religious and Fellowship	Social Dancing	Out-door Hikes and Picnics	Parties in Homes	Singing and Glee Clubs	Dramatic Activities	Youth Devotionals	Youth Choir	Voice Special- izing Choir	Great Social Evenings	Literature Club	Study and Bible Groups	Athletic	Weekly Inter- denominational Prayers	Service Clubs	Number in church answering
I	1	3	4	6	2	0	0	0	2	2	1	1	2	2	6	4	4	10
II	2	2	3	7	3	2	4	1	3	2	1	3	1	0	3	4	1	13
III	2	1	1	6	4	1	2	1	3	2	0	0	0	0	11	1	3	14
IV	1	5	1	9	1	3	6	3	3	1	1	2	3	0	2	4	1	14
V	2	1	1	0	3	0	2	2	1	0	0	1	1	2	4	11	4	14
VI	2	4	2	4	8	6	8	5	3	1	1	2	2	2	5	5	2	11
VII	1	2	0	0	2	0	5	2	1	0	0	3	1	1	4	4	0	7
VIII	2	1	2	1	4	1	6	2	4	5	4	4	1	1	4	4	0	17
IX	0	2	2	9	5	0	6	2	2	2	0	1	3	5	1	7	2	14
X	2	5	2	6	3	1	5	4	2	3	1	1	2	4	6	4	4	3
XI	3	2	6	17	9	7	11	2	9	1	6	5	5	7	12	26	4	17
XII	2	2	12	27	13	7	10	16	16	0	6	16	16	9	29	37	13	41
TOTAL	34	31	22	75	100	27	124	40	39	17	12	37	32	26	77	107	27	220

CHAPTER V

THE ORGANIZATION AND ADMINISTRATION OF A CHURCH

PROGRAM OF RECREATION FOR HIGH SCHOOL YOUTH

A church program of recreation, if it is to be successful in adequately meeting the needs of, and contributing constructively to the lives of, those for whom it is conducted must be carefully planned in advance. Detailed program construction is equally as important as the skillful administration of a program--in fact it is the foundation for the success of any program. The center of any program of recreation is the group for which it is planned. No matter how good a program is from the recreation viewpoint it will not be a success unless it meets the needs and attracts the interest of the young people who are to participate in it. This will be an individual problem in each church. There are a few principles of program construction and administration, however, which can serve as guide-posts and these are suggested here with the qualification that they be applied and adapted to fit the local group and the local situation.

Guiding Principles in the Construction of a Church Program of Recreation

The first step in attempting to build a church program of recreation for high school youth has already been suggested by the

last chapter. Existing conditions in the church and in the community and the interests and characteristics of the high school age must be surveyed before the church can determine its recreational task. It is highly recommended that a thorough survey of the community be conducted, including an investigation of all agencies which in any way touch the lives of the members of the group. Executives of educational and recreational agencies should be interviewed. The great objective is to determine whether or not the existing facilities are meeting the needs and demands of the young people. Of course, prior to this, as has been mentioned, it is imperative to know what the interests and needs of the local group of high school youth are. When these facts are located the church can then determine how well they are being met by other agencies, what additional facilities she should provide, what needs to be done by way of improving existing conditions, and what the function of the church is in this area. This preliminary study might well be a cooperative undertaking of all the churches of the community.

Kenneth L. Heaton suggest two important characteristics of the planning procedure:¹ (1) the program should be based on the needs of the group; and, (2) it should supplement rather than duplicate existing programs. He suggests that probably the best basis for a recreation program is the present high school young people's organization of the church, thus enriching the existing group rather than forming new ones. One important fact to keep in mind

¹ K. L. Heaton, op. cit., p. 52.

is that the entire young people's program should be integrated-- the recreation program should be correlated with the other phases of the total program, for this centers loyalty, gives economy of leadership and eliminates duplication and omission of essential elements.

Before attempting to put any phase of the program into effect it must be weighed and studied carefully. There are churches who attempt more than they can adequately carry out. However, limited finances or facilities or a dearth of leadership should not be allowed to frustrate the establishment of a recreation program. These hinderances can often be overcome in time; at least, the church should go as far as it can.

A very important principle of program construction is to have certain definite objectives and to constantly keep them in mind when planning and carrying out the program. Specific objectives have already been outlined and they are an example of the type of thing a church program of recreation should do.¹ Each individual church should formulate the objectives which best fits its particular situation and purpose. The activities included in the program are not ends in themselves but they are for such purposes as promoting physical and mental health, developing creative abilities, building a group spirit and church loyalty, developing Christian characters and personalities, and educating the individual to create a wholesome program of leisure time activities for himself. A balanced

¹Of. supra, p. 51.

program will influence the physical, mental, social, emotional, moral, and spiritual life of each individual. Activities for all members of the group should be provided.

It must be remembered that recreational activities must not be one-sided but should contribute to all the phases of life. A program of variety will have the strongest appeal. There should be a balance between athletic activities, purely social activities, cultural activities and individual activities. Any one type of activity should not be engaged in until the group grows tired of it. There should be a happy medium between too few and too many activities.

E. O. Harbin lists several considerations which determine the scope of the play program:

(1) Its ability to meet the tests of guiding principles must be considered. (2) The needs and capacities of the group. (3) Ability of available leaders. (4) Equipment. (5) Finances. (6) Attitudes of church leaders. (7) Cooperation of other churches and agencies. (8) The scope of the program is limited by the amount of cooperation there is within the local church.¹

These are all individual problems and must be considered by each local church before an attempt to build a program is made.

A recreation program should, by all means, be planned in advance. New programs are usually planned by churches in the fall, and this is an excellent time to take advantage of renewed interest in church activities, following the summer vacation.

The program for the entire year should be tentatively formulated and then the program for each month developed in much greater detail. Monthly programs should be planned at least one month in advance giving opportunity for publicity. Every event should be

¹Harbin, op. cit., pp. 45ff.

carefully planned and consideration given to every situation which might arise. The young people should have a definite share in the planning and their wishes given adequate consideration.

But before a recreation program can be carried on the entire group for which it is intended must be in accord with it. Therefore, as a preliminary step, the group must be educated for leisure, and then "sold" on the particular program.

Education for Leisure

Education for the proper use of leisure time must be an individual matter before we can hope to "sell" any program of recreation to a group. One of the functions of the church in relation to the problem of improving leisure activities of its young people is to teach them what wholesome recreation is and to help them develop their own individual program. A leisure program planned by a group of friends is the most desirable, of course, but there are times when a person has to find ways to spend his spare time by himself, and he certainly needs education if he is to invest it wisely and constructively. A church program of recreation should both educate for leisure, individual and corporate, and offer possibilities for leisure time activities.

L. P. Jacks believes that a person educated for leisure will not depend upon someone else for his amusement.¹ This is why the development of a hobby or an avocation is so desirable. Man is by nature a creative being and in this connection Mr. Jacks says:

¹Jacks, op. cit., p. 40.

The greatest service education can render to any human being, child or adult, is to lead him to the discovery of his own powers. And in order to do this you must do two things: first, you must manage somehow to liberate his energies, of which an immense reservoir lies hidden in every human being; and next you must help him discover the wonderful means nature has furnished him with for bringing those energies under beautiful control.¹

Mr. Jacks calls these tasks, liberation and vitalization, respectively. Young people should be taught to make a good choice of their leisure occupations for themselves. The church program can help by providing opportunities for creative expression, not merely offering the opportunity to engage in activities already planned by someone else. Education for leisure should arouse interests and latent talents and train in skills, thus enabling a person to use his spare time for personal cultivation, family enrichment and the improvement of society. The development of an avocation is similar to the development of a vocation and the training should be similar.

The Neumeyers cogently point out that "education is not merely a preparation for life; it is life itself. Consequently, education for leisure in a large measure means the enjoyment of leisure itself. We learn by doing."²

So education is not merely an aid to recreational direction, it is its foundation. Young people should learn how to select activities with the greatest potentialities for continued interest. This is of utmost importance in the society in which we live today,

¹Ibid., p. 55.

²Neumeyer, op. cit., p. 101.

for social conditions make difficult a detailed preparation for specific functions in the future, and in cases where that preparation is completed there is often no opportunity to carry out the function. An avocation gives one something to fall back on, not merely for individual interest, but often as a possible means of livelihood.

One of the pamphlets prepared in connection with the "Christian Youth Building a New World" program, entitled Youth Action in the Use of Leisure Time, suggests eight things an individual should keep in mind when attempting to build a personal leisure time program for himself. They are as follows:

(1) What sort of activity is needed for relaxation and refreshment both in body and in mind? (2) What is a good balance between indoor life and outdoor life? (3) What is a good balance between physical recreation and mental recreation? (4) How much time should be spent in a diversion simply for "the fun of it"? (5) How much time should be spent in a hobby or avocation which requires and helps to develop a particular skill and specialized ability? (6) What is a good division of time between those leisure time activities which are for the personal enrichment of self, and other activities which center in service and helpfulness to others? (7) What particular leisure time activity would be most suitable due to the particular place in which the individual lives? (8) How much equipment is needed for a particular leisure time activity? Is this equipment within the financial reserve of the individual, or can it be made by the individual himself?¹

An excellent method of education for leisure is to conduct a study club or discussion group on various aspects of wholesome leisure. This is an interesting leisure time activity as well as a method of education. Book III of the International Curriculum

¹Christian Quest Pamphlet number 21, Youth Action in the Use of Leisure Time (International Council of Religious Education, Chicago, 1935), pp. 11-12.

Guide on Christian Education of Young People suggests five possible units of study on recreation for use with the high school age.¹

The first is "How Have a Good Time?" This would deal with such questions as what is a truly "good" time; what resources and opportunities are available for a good time; what little known or previously untried recreation might the group experiment with; how can the group plan a program which will give them a truly good time? The other units of study suggested are "Right and Wrong in Recreation," "Having Good Taste in Recreation," "Hobby Interests," and "Finding Time for Living."

Of course one of the best methods of teaching is by example. It has already been pointed out that the church will be educating its young people for a wholesome use of leisure time if it provides wholesome activities in which they can participate. Such a program will help build tastes, likes and judgments for the best types of recreational activities. High school youth should also be encouraged to read good literature on the subject.

When the young people have been educated to desire wholesome leisure time activities and a program has been constructed to adequately meet their desires, the next job consists of "selling them on the program" and of enlisting their support and cooperation. Perhaps the first step is to secure the support of church authorities insuring their support. The program should always be thought of in terms of the total church life. Publicity is one

¹International Curriculum Guide, Book III, op. cit., p. 128.

of the best methods of promoting a recreation program. Posters, letters, personal visits, telephone calls, talks at public meetings and newspaper notices are all means to this end. This will help cultivate enthusiasm for the constructive use of leisure time. Active promotion is a necessity. It is advisable to have a preliminary meeting where the proposed project is presented, explained, discussed and criticized. This will help to clear any doubts and misgivings which might hinder the future success of the program. Promotion must be a continuous thing in order to keep interest from lagging.

The Place of the Director of Recreation

The exact place of the director of a church recreation program will vary with each individual church according to its location, equipment, type of program, and available leadership.

The important thing to keep in mind is that the recreation program is not primarily for the development and enjoyment of the leader but for the growth and enrichment of the young people themselves. Direction rather than actual leading is the aim.

The ideal way, it would seem, is to have the director be the administrator of the program and, if possible, of the entire high school department. He, with the recreation committee, will be responsible for the program and its operation. He should correlate the recreation program with all other programs of the church in order to insure a well balanced program of the physical, mental, social, and spiritual phases of life.

As the administrator of the recreation program the director

will have certain definite duties to perform. Perhaps those listed in the book Recreation in Church and Community will serve to illuminate this point. Herein the duties of the director are listed as:

(1) the general supervision of the building, its equipment, cleanliness, etc.; (2) the training of his associates, both professional and volunteer; (3) the supervision of the play program, and (4) the handling of the publicity concerning the affairs of the recreational set-up.¹

This is by no means meant to imply that the recreation director shall himself perform all these duties. He should act merely as a supervisor, overseeing the entire program and training the young people themselves to discharge the various duties connected with administering a recreation program. It is of extreme importance that young people be trained to assume responsibilities connected with the program and to lead activities themselves. "A good leader is one who can step out at any time, having trained his co-workers to carry on the work without him."²

Since the entire matter of leadership is so important we will not deal with it further here but will devote the entire next chapter to its consideration.

The Recreation Committee

If a church has a committee on Christian education, the recreational life of the entire church should be one of its functions. A sub-committee of the main committee would be best for this purpose. Then recreation would fit into the entire program of the church. For churches which do not have a Christian education

¹Powell, op. cit., pp. 70-71.

²Ibid., p. 71.

committee there should be a recreation committee anyhow.

The purpose of this committee on recreation is to unify the recreational life of the entire church and infuse it into the total program. It should be composed of the general recreation leader, the pastor of the church, and representatives from the various church groups and organizations. Of course its membership and duties will depend upon the size and needs of the church.

Its primary duty is to select a director of the church's recreational life. In case this director is not a full-time professional member of the church staff, the committee should select a competent leader for each age group. The committee will assist the leader or leaders in securing necessary equipment and facilities with which to carry on the program, as well as adequate finance.

"Another important function of the committee is the correlation and unification of organizations both within and without the church so as to foster a constructive and unified community recreational program with duplication of effort eliminated."¹

It is ideal for a church to have either a recreation committee or a sub-committee on recreation under the Christian education committee. In any case, each age division of the church should have a social or recreation committee, with representatives on the general committee. Its duties would probably be more specific in relation to the activities of its own particular group. E. O. Harbin suggests a good list of functions which could well become those of these organizational committees, or of the general recreation

¹Ibid., p. 70

committee. They are:

- (1) to meet early in the year and make tentative plans for all general cooperative features of the year's program; (2) to discuss organizational plans, and to see that they do not conflict; (3) to map out a schedule of recreation activities for the entire year; (4) to post a calendar of events quarterly; (5) to encourage organizational activities--either in class, department, or society; and (6) to arrange for cooperative recreation features between various groups.¹

Any such committee faces the danger of stifling group initiative and great care must be exercised at this point. The wishes and suggestions of the entire group must be carefully considered, thus making it a democratic project.

Facilities and Equipment

In the recreation questionnaire given to the various church high school groups and their leaders we found that a lack of adequate equipment and the facilities for a recreation program constituted one of the chief problems standing in the way of such a program.² Only two churches among those surveyed indicated that they have a gymnasium which is used for athletic games. One other has a social hall in which they have informal play nights, but they gave no indication of using it for athletics. One church has an outside basketball court but no inside equipment whatsoever. However, five churches said that they had a gymnasium or a large social room which was not being used to the fullest extent. Some were not using them at all, others used them only for parties, lectures and dances. Two mentioned that the plaster and other details were not

¹Harbin, op. cit., p. 52

²Of. Chapter IV.

suitable for such active games as basketball. One church mentioned having moving picture equipment in connection with its auditorium which was unsuitable for use as a gymnasium. In several cases parties have to be held in the church auditoriums.

The equipment was rather limited in the case of most of the churches. One church, however, had a ping-pong table, a pool table, and a bowling alley; another stated that it has a billiard table, badminton equipment and table games, and a third also has ping-pong equipment, board games, box-hockey equipment and electrical saws for the making of equipment.

Recreational programs do not require a large amount of complex and costly equipment, although a certain amount is desirable. The essential thing is to recognize the importance of such a program, and it is possible for a good program to result no matter what the equipment. Mr. Harbin says, "The big item in promoting a worth while recreation program is the will to do the thing."¹

Simplicity, durability and usefulness should constitute all recreation equipment. Of course it is the ideal thing to have a large gymnasium or social hall of some sort. If finished nicely it can serve a dual purpose--for recreation and for church programs. It is advisable when building a gymnasium to engage the services of a skilled architect. But it is also important to have the advice of a recreation expert. Each room should be constructed to guarantee the maximum amount of efficiency. The little handbook edited by Warren T. Powell suggests the size as 18 feet high, 70 feet long

¹Harbin, op. cit., pp. 47-48.

and 40 feet wide.¹ It has often proved desirable to have a large stage at one end and motion picture equipment in connection with a gymnasium. Walls should be of durable material and it is important that they, as well as the floor, be sound-proofed. Windows and light fixtures should be protected. There should be ample storage room provided for equipment. Only large wealthy churches can afford the construction and upkeep of swimming pools and bowling alleys.

In planning a church it is well to allow sufficient rooms for club meetings, social affairs and handcraft work. However, many churches were not built with the recreative function in mind and they have to make use of available rooms. Classrooms can often be used. Also there may be facilities in the neighborhood that can be borrowed or rented. School or Y.M.C.A. gymnasiums are frequently available.

Chests or lockers should be provided for equipment and a regular system set up whereby equipment can be checked in and out. Showers are very desirable. In the case of all equipment, durability and safety are perhaps the two most important aspects to consider. Equipment should not be purchased all at once, and expert guidance is very desirable in this matter. First-aid equipment is also a necessity.

A great deal of equipment may be made by boys and girls of high school age. This not only solves the problem of lack of equipment but also creates an interesting and constructive leisure time

¹Powell, op. cit., p. 74.

activity for those who participate in it. Game boards are one of the easiest pieces of equipment that unskilled persons can make.

Practically any church with more than one room can have a game room if they can not have a gymnasium. Of course this often necessitates putting equipment away at all times when it is not in use. Such a room may be kept open every week night or it may be opened only one night a week. It is probably best not to have it open so often that interest dies out. E. O. Harbin suggest several pointers which are helpful in connection with the maintenance of such a room:

(1) Some one should always be in charge of equipment. (2) Persons using the game room should be required to sign up for the material withdrawn. They should likewise be required to turn it in in good order. (3) All material and equipment should be carefully put away when it is no longer in use. (4) Work out schedules for the various age groups.¹

Some equipment which it is very desirable to have in such a room would include table games, as chess, checkers, lotto, dominoes, table tennis, carroms, Chinese checkers and other such games in vogue. There is also a place for board games as dart baseball and target, dodo board, bean bag board and baseball, shuffleboard, box polo, and marble trap board. Other various bits of equipment should be on hand as beanbags, alphabet sets, rubber horseshoe sets, ringtoss sets, jacks, small balls, Indian clubs and a playground ball. Where facilities permit there should be basketball, indoor baseball, volley ball, ping-pong and badminton equipment. In some gymnasiums roller skating is possible. Materials and apparatus used

¹Harbin, op. cit., p. 277.

in craft work are very essential as a part of equipment.

Of course equipment for a recreation program is wide and varied and each church must determine that which can be best adapted to its individual situation. Good equipment should always be secured, it should be well taken care of, and then, as time proceeds, it will be added to until the supply will become sufficient for almost any type of recreation program.

Financing a Recreation Program

The questionnaire given to leaders of church groups showed that most recreation programs are financed from within the group itself. In a few cases they receive some assistance from the regular church budget.

Mr. Harbin suggests four plans by which recreation programs can be financed.¹ The "emergency plan" is that used when appeal is made to the members of the group immediately before an event is to take place in order to take care of expenses. The "assessment plan" is the method whereby members are assessed a proportionate amount according to the total estimated cost. In the "budget plan" the total cost of a tentative program for an entire year is estimated and then put in the annual budget of expenses. The "pay-entertainment plan" is where a group puts on some feature to raise money for its program.

The first two plans are very poor and should be used as little as possible. Sometimes a combination of the four can be used,

¹Harbin, op. cit., pp. 49ff.

but the third plan is the best single one. "Programs which contribute to the improvement of the church constituency and of society in general are worthy of the church's support."¹ Of course each organization within the church should budget its recreation fund. But there should be a general fund to which the general church budget contributes. It is the duty of the recreation committee to estimate its needs and then present it to the church for their information when building the budget. This gives status to the recreation program and integrates it with the rest of the church's program. Of course special recreation funds can be raised from time to time by means of the "pay-entertainment plan."

Cooperation With Other Churches and Agencies

The church should use its influence in cooperation with other churches and other agencies in their recreation programs as well as to promote one under its own roof. It is the function of the church to cause its recreation standards and ideals to be supported by the widest possible public. Norman L. Richardson firmly believes in this cooperation. He says:

The director of recreation and social life in a local church should become a positive factor in the leisure time affairs of the whole community. If he is tactful in formulating policies and in making his social contacts, his knowledge and skill will be taken advantage of by institutions and organizations other than his own. To know the recreation needs and possibilities of the entire community is scarcely less important than to know those of his own church.²

Such community cooperation is valuable in the censorship or

¹Powell, op. cit., p. 73.

²Richardson, op. cit., pp. 105-106.

supervision of commercial amusements. Athletic needs can best be met by inter-church leagues and tournaments. Many churches sponsor scout troupes and often the recreation leader is a scout master. When this is true community responsibility is inevitable.

Cooperation does away with unnecessary duplication. "It is safe to adopt the principle that the church should not invest its time, effort, and money in any individual piece of work that can be done by other agencies or by all working together."¹ Often one set of expensive equipment can meet the needs of several churches or agencies together and it is wasteful economy to duplicate it. Often cooperative activities should be sponsored. Some types of recreation are best with a large number of participants. Another important principle to remember in this matter of cooperation is that it is best to raise the standards of the commercial amusements, as the moving pictures, than to attempt to produce good ones in competition therewith.

Cooperation is very necessary in rural districts where the individualistic tendency is strong. Most country churches are not strong enough to carry on an adequate recreation program alone. The lack of trained leadership is often the chief obstacle to such a program, and often by cooperation among all the agencies of a community a trained leader can be secured to minister to the entire area.

Often the church can secure the guidance and service of

¹ Gates, op. cit., pp. 72-73.

leaders of local recreation agencies or from city or state departments of physical education. Equipment can also be borrowed in many cities from the recreation department. City recreation associations often have equipment on hand which they will loan to church groups. Schools and such agencies as the Y.M.C.A. are often willing to give church groups access to their facilities. The National Recreation Association, 315 Fourth Avenue, New York City, is a clearing house for recreation information and can often be of great assistance in helping to solve recreation problems and in giving suggestions for materials for use in a church program, as well as for use in other organizations.

By way of summary of this chapter on the organization and administration of a church program of recreation let us enumerate the six steps suggested by the United Youth Movement.¹ The first one is study. This includes studying the problem of leisure time and what constitutes wholesome recreation, and what the function of the church should be. Good literature on the subject should be obtained and studied. The second step is survey. The interests and needs of the local group must be surveyed, keeping in mind things that will cause variations within the group itself. The available facilities and leadership must also be surveyed. The third step has to do with the planning of activities which will meet the various needs and cultivate the various interests revealed in the survey. A good balance in activities should be planned.

¹Cf. Christian Quest pamphlet number 21, op. cit., pp. 13ff.

The fourth step is promotion and has to do with publicity and the securing of the support and enthusiasm of the entire group. The fifth step is conducting, stressing the great importance of trained and competent leadership. And the sixth step is re-checking. It is necessary to criticize and analyze the program at regular intervals, to find out the weaknesses and how they can be remedied, and to discover the strong points and how they can be further utilized. Prepared standards and check-lists can be obtained, but it is recommended that each group devise its own, keeping in mind the objectives toward which the program is aiming. All of these six steps are necessary to a well-rounded, wholesome program of leisure time activities.

CHAPTER VI

TRAINED LEADERSHIP FOR CHURCH RECREATION PROGRAMS

Perhaps the greatest obstacle standing in the way of solving the leisure problem and of promoting a church program of leisure time activities is the lack of trained and competent leadership. And, as Herbert Wright Gates says, "there is nothing more fundamental to the solution of the recreational program than adequate supervision. Probably more attempts in the way of recreational work have broken down through failure to recognize this factor than from any other cause."¹

Certainly, if the church hopes to improve leisure time activities of high school youth, it must provide trained and competent leaders to educate young people in the proper use of leisure. L. P. Jacks believes that "no type of leadership demands higher gifts--gifts of intellect, of imagination, of human sympathy and understanding."² The value of play is in direct proportion to the type of leadership. The character of a young person is often a direct result of the influence of his adult leaders.

Leadership means instruction for one thing--teaching people how to play, how to develop skills in leisure time activities, and

¹Gates, op. cit., p. 81.

²Jacks, op. cit., p. 24.

coaching them in recreational pursuits. But it means more than instruction. It also means guidance--guidance in the selection of wholesome leisure time activities and guidance in adapting activities to one's personal capacities and abilities. The Neumeyers describe a function of the leader in this manner:

The leader puts the bully in his place. He exercises judicial functions in disciplining people with a view to guiding them. The good recreation leader, like the progressive teacher, studies his group and analyzes each person's needs, and encourages and befriends the children in the development of their potentialities and personalities.¹

A favorite argument against play leadership is that it restricts the initiative and spontaneity of a person, interfering with his freedom. A mimeographed article on "Play Leadership" answers this criticism by saying:

Genuine leadership frees rather than represses. Anybody who teaches me a skill or gives me an opportunity to exercise a skill, frees me. He removes an obstacle, an inhibition that has been standing in my way or confining me. He opens a new avenue of enjoyment and development in my life. The learning process is a freeing process, and should be a joyful experience. Anyone who assists in this process--teacher, parent, companion, leader--is a valuable social servant.²

Of course the part of the leader should be unobtrusive; he should guide the person in making his own decisions and in solving his own problems. Self-government in games should be fostered. The person should learn to draw upon his own imagination and his own resources. Self-education is the best type of education if there is skillful guidance to keep it on the right track.

¹Neumeyer, op. cit., p. 365.

²"Play Leadership", (mimeographed article available from the National Recreation Association, 315 Fourth Avenue, New York), p. 2.

It is important that young people learn to become their own play leaders. One of the functions of a church program of recreation is to train young people in the art of leadership. They should be given opportunity to prepare and organize their programs and to lead the activities. This guarantees development. As far as possible all the young people in the group should have actual experience in recreation leadership. This will aid in the development of strong personalities by overcoming inhibitions and self-consciousness. The place of the professional leader is as a director, supervisor and counselor.

Qualifications for Leaders of Recreation

Large churches often hire a full-time professional worker to supervise all the recreation activities. But in most churches the recreation director will be a volunteer worker who has had some experience in the field and who possesses the necessary qualifications. In any case there are certain qualities necessary in a recreation leader. Mason and Mitchell group these qualities under the following headings: "personal, technical knowledge of play activities, health knowledge, cultural education, and the capacity to mix in public affairs."¹

Personality includes all of the characteristics of a person --his attitudes, his feelings, his thoughts and his acts. Some of the traits of personality essential in a play leader are cheerfulness, considerateness, impartiality, sociableness, firmness, modesty,

¹Mitchell and Mason, op. cit., p. 524.

unselfishness, tact, optimism, honesty, sincerity, sympathy, appreciativeness, calmness, aggressiveness, perseverance and the love of fun. This makes up what we term a wholesome or dynamic personality.

The recreation leader of high school groups must understand the characteristics of this age; he must know and love the particular group with which he is working, and he must possess knowledge in the field of recreation. Above all, he must possess a Christian character, else how can he hope to exercise a wholesome influence upon the character growth of the young people?

Martin and Esther Neumeyer summarize the personal qualifications for a recreation leader by six statements. Since this is an adequate summary, let us quote them:

- (1) A robust and healthy physique, physical energy and vitality, attractive features, and a pleasing appearance are of importance to leadership in recreation.
- (2) Intelligent and mental alertness, as well as a fund of knowledge, enables one to think quickly and clearly and aids one in rendering sound judgments.
- (3) Wholesome temperament and disposition and well-controlled emotional responses are essential leadership traits.
- (4) Character is peculiarly important for recreational leadership because of the intimate relationship between the leader and the group.
- (5) The ability to express himself enables the leader to get things done. Skills in the various forms of recreation activities, effective social expression, and an ability to execute plans are essential qualities of a successful recreation leader.
- (6) The conception a leader has of himself and of his role in the group conditions his success. Both inferiority and superiority complexes are detrimental.¹

Technical knowledge includes a knowledge of the best forms of recreation, how to organize and teach them, how to build and conduct programs, how to adapt activities to the local group and

¹Neumeyer, op. cit., pp. 370ff.

local situation and knowledge of what constitutes the characteristics and needs of his group. Of course such a knowledge requires special study and training and constant growth in knowledge and information. It is advisable for the recreation leader to be especially skilled in at least one certain activity.

E. O. Harbin includes in the list of essential things a recreation leader should know a familiarity with songs, stunts and games, a general knowledge of the various types of recreation, human nature, the principles underlying play and its promotion and the best sources for recreational materials.¹

A health knowledge is important, for the recreation leader often has to give advice in health and hygiene matters. He must be able to recognize physical defects and what sort of activity persons with such defects can safely engage in. This knowledge is especially important for leaders of the high school age, for with their great abundance of energy, their enthusiasm, and their tendency to go at things vigorously, they are apt to impair their health by over-exertion. A good recreation leader will be able to detect when a group has had enough exertion. A knowledge of first-aid is important for various accidents can happen in recreational activity.

Cultural education of a recreation leader raises the whole tone of the program and makes the leader influential throughout the entire community. A broad education is necessary since a leisure time program should include a certain amount of cultural activities.

¹Harbin, op. cit., p. 212.

It is necessary that a recreation leader learn to mix with people in the entire community for this publicizes his program and attracts an interest in church activities. Such a sentiment not only gives support to the church program but improves the moral tone of the entire community. The movement for wholesome, creative leisure time activities will be more widespread, rather than confined to the constituency of the particular church fostering such a program.

Some Principles of Play Supervision

The director of a church recreation program must visualize his task as a part of the total church program and strive to integrate it with all of the other aspects of the program. Before attempting to carry on a recreation program the leader must have a clear conception of what he is striving to do--he must have certain definite objectives. It is advisable for him to submit a written statement of what he expects to accomplish to the pastor and to the recreation committee.

The principle of adaptation is of extreme importance. No matter how much a leader knows about the theory of recreation and no matter how many types of leisure time activities he is skilled in, if he is unable to adapt this knowledge to his local group and his local situation the program cannot be a success. He must be constantly studying theory and practice but he must be able to reinterpret them to fit his particular situation. He will then become the recreational specialist of the church and often for the entire community.

A church recreation leader must keep in mind the fact that he is a church officer and therefore his entire program and procedure must be in keeping with the spiritual ideals and purpose of the church. Church leisure time activities should differ materially from the average commercial activities--their standards should be higher. As Normal L. Richardson suggests, successful relaxation does not mean moral relaxation.¹

A program of recreation should be interesting, pleasant and spontaneous. There is no uniform program that can meet these requirements. Therefore, it is important that the leader understand the psychology of high school youth, and suit the program to their changing capacities, needs and interests. The program should be made to appeal to the entire constituency of the high school organization, not just to the favored few who are most easily reached. Such a program will aid in discovering and enlisting new recruits for church membership and service.

Activities which are familiar to the group should be used equally as often as those which are new. Variety also makes its appeal. A card file system is an excellent method of preserving and classifying various materials suitable for the program.

The recreation leader must know each individual in the group--his temperament, his capacities, his needs, his interests. Also, it is important to know the types of work and play in which the participants are already engaged. This factor may greatly condition the type of program offered. "Don't rob the bed to pay the

¹Richardson, op. cit., p. 78.

party."¹ A variety of different activities may have to be offered at each program in order to adequately serve the varying types of participants.

The leader of the recreation phase of the church program will have to be responsible for much of the mechanics of the program, such as equipment, publicity, cooperation with other organizations, both in the church and community, the preservation of order and discipline, and the training of youth leaders. He must act as a "clearing house" for plans originating with different groups but which are related to the entire recreation program.

Let us summarize by quoting the fourfold task of the recreation leader as Norman L. Richardson sees it:

(1) He must first see the possibilities and needs in the situation; that is he must define his objectives or make up his mind as to what ought to be done. (2) Then he must perfect or use without modification such organizations as are needed to achieve his purpose. (3) This done, his next task is to man the organization. As far as is practicable, it is his function to assign to all available workers tasks suited to their abilities. (4) Finally, as supervisor, he is responsible for seeing that the various recreational projects succeed. Volunteer leaders need to be trained. He must check up on what is being done.²

As has been mentioned before, important as leadership is, the danger of over-supervision must be guarded against. Domination robs young people of the possibilities of developing individuality and initiative. "If the child is to develop leadership, he must be permitted to practice it."³ This truism needs always to be kept in mind. Wise leadership leads to freedom of expression and

¹Ibid., p. 81.

²Ibid., p. 76.

³Powell, op. cit., p. 109.

provides opportunity for growth.

Training of Recreation Leaders

The great need for trained leaders in the field of recreation and leisure time programs has already been expressed. For the most part churches will have to depend upon volunteer help. Even in the larger churches able to afford salaried leaders volunteer helpers are also needed. Therefore, it is very important that the church provide some sort of training for its recreation leaders. Usually this will have to be near the place where the leaders are located.

In addition to leadership training courses in the local church there are now various other methods of getting this training. Recreation schools are beginning to be established. Such schools are usually identified with universities. The College of the Pacific now offers a course in recreation taught by Mr. Lawton Harris of the East Bay Church Federation and an expert in the field of recreation. Many churches and conferences in Northern California secure his services in putting on a recreation program.

San Francisco State College devotes several hours each week during its summer session to recreational activities.¹ Also, in connection with the summer school last year, a recreational leadership training course was offered at a camp held in Cazadero, California, June 1 to 15, 1938. It was for both men and women, and actual experience in camping crafts, sports and all outdoor activities was provided. Two units of college credit were given and those who

¹Cf. catalogue of San Francisco State College, Summer Session, 1938, pp. 9, 39.

qualified received certificates of proficiency in camp leadership activities. Other universities, including the University of California, also frequently offer recreation courses during the summer session.

Institutes and conferences are valuable in training volunteer leaders. The National Recreation Association conducts various types of these as do various church organizations, Boy Scouts, Girl Scouts, Y.M.C.A.'s and Y.W.C.A.'s and other agencies. The denominational young people's summer conferences generally offer courses in recreation and leisure time programs, giving opportunity for actual experience, which are of great value in training youth leaders. The Christian Youth Council of Northern California recently presented a series of recreation conferences--constructive use of leisure time being one phase of their program.

City playground departments often conduct training courses. This is true in Oakland and Berkeley. These relate to community programs and playgrounds, but much of the course can be adapted to fit a church program.

Until 1935 the National Recreation Association offered an excellent one-year course in recreational leadership. At the present time this has been discontinued and the faculty members now go about the country conducting institutes at various centers. There have been some in the Bay Area. The National Recreation Association publishes a mimeographed article on Suggestions for Recreation Institutes, which can be purchased for twenty-five cents.¹ It contains suggestions on how to prepare for an institute, outlines

¹Nat'l Recreation Assoc., 315 Fourth Ave., New York.

programs, and suggests sample courses.

There are various types of recreational training courses which churches might conduct. A one-week play institute, with evening meetings, might be conducted by a specialist in the field of recreation. It is often advisable for the church to cooperate with other churches and other community agencies in this undertaking. This often makes the securing of experts possible. Another type of course is a week-end institute beginning on Friday evening and closing Saturday evening or Sunday afternoon. Or a once-a-week class might be held for six to ten weeks, securing the best local leadership available. All of the churches of the community should cooperate in this, and most of the time should be spent in practical phases of recreation.

Mr. Lawton Harris believes that the two main weaknesses in leadership training courses are unqualified teachers and little or no provision for practice teaching. This latter is very important if a training course is to be practicable. The Methodists are doing some of this type of training now. Each student taking the recreation course at the College of the Pacific is required to put on several parties at the Mexican Mission. Young people should have this experience. A system might be worked out whereby various churches traded leaders, so that the young person would have experience leading recreational affairs for groups other than his own.

E. O. Harbin suggests four aims which might constitute the objectives of any church recreation course. They are as follows:

- (1) To inspire recreation leaders with a new sense of the

importance and value of recreation as a force in the field of religious education. (2) To acquaint them with the principles of play leadership. The leader needs not only to know what to do, but how to do it, and why. (3) To acquaint them with the best source materials. (4) To give them a supply of games, stunts, songs, party programs, banquet ideas, and other recreation suggestions for use in the immediate future.¹

Any recreation course should include a "demonstration period" where games and other activities are demonstrated, revealing their possibilities, where the best methods of leadership are demonstrated, and in order to supply the group with usable materials. Whole parties or programs may be conducted.

In conclusion let us outline the course that E. O. Harbin suggests for a one-week play institute.² Of course this will have to be modified and adapted to suit each local group and situation.

The One-Week Play Institute

Monday Evening--

6:30 to 7:00	Supper. Songs and stunts.
7:15 to 8:00	Why the church should put on a play program.
8:00 to 8:30	Game demonstrations.
8:30 to 9:15	Cultural recreation--reading clubs, discussion clubs, debates, the recreational use of music.

Tuesday Evening--

6:30 to 7:00	Supper. Songs and stunts.
7:15 to 8:00	Play interests and the needs of the various age groups.
8:00 to 8:30	Games
8:30 to 9:15	Cultural recreation--banquets, story-hour clubs.

Wednesday Evening--

6:30 to 7:00	Supper. Songs and stunts.
7:15 to 8:00	Cultural Recreation--the use of dramatics.
8:00 to 8:30	Games.
8:30 to 9:15	Outdoor and physical activities--picnics, hikes, camps, campfires, athletics, etc.

¹Harbin, op. cit., pp. 238-239

Thursday Evening--

6:30 to 7:00 Supper. Songs and stunts.
7:00 to 8:00 Elements of the good social.
8:00 to 8:30 Games.
8:30 to 9:15 How to plan the party.

Friday Evening--

6:30 to 7:00 Supper. Songs and stunts.
7:15 to 8:00 How to teach games.
8:00 to 8:30 Games.
8:30 to 9:15 Problems of the recreation leader.

Saturday Evening--

Demonstration Social.

CHAPTER VII

THE CONTENT OF THE CHURCH RECREATION

PROGRAM FOR HIGH SCHOOL YOUTH

It is not the purpose of this thesis to furnish all the necessary guidance for building a church program of recreation for high school youth. Nor is it our purpose to develop such a program in detail, for this is an individual problem of each church, and there are numerous volumes containing excellent suggestions and procedures for such programs.¹ Rather our main purpose has been to point out the importance of constructive leisure occupations and some of the ways in which the church can improve the leisure programs of high school youth. Since we have shown the importance of church recreation programs, dealing with the "how" and "why" of church recreation, it is important that we give some consideration to the "what"--or the content of our programs. It is hoped that any suggestions made in this chapter for possible types of leisure activities will be thought of in terms of improving individual leisure programs as well as the recreation program of the entire high school group in the church. This chapter is written with the results of the recreation questionnaire, given to church high school young people, in mind. It is an attempt to suggest methods by which

¹Cf. the specialized bibliography at end of thesis.

various types of recreational activities may be used, with reference to their values for a church program for high school young people.

The suggestions made here presuppose leisure time activities for mixed groups of high school youth. Of course there will be some elements which will have a greater appeal for one sex than for the other, but the total program is intended to include activities for both sexes together. A sensible association between the sexes is essential to normal life and social life is an excellent means of fostering this relationship. Mary J. Breen is a firm believer in this and has written an entire volume, Partners in Play, point-out its value and giving suggestions for possible activities. She says:

The problem for parents and schools and recreation agencies is to provide opportunities for bringing boys and girls and young men and women together in enterprises in which they work together and play together in a matter-of-fact way. In the sports and hobbies and other play interests boys and girls share, adults will find one of their most constructive allies. . . . A healthy, normal association between the sexes is the best way of dispelling undue sentimentalism and romancing.¹

Miss Breen believes that this partnership in play is a safeguard against undesirable sex conduct, for it teaches self-control and provides constructive outlets for sex expression.² Such a program in the church certainly is of definite value because today it is difficult for young people to meet girls and boys with similar tastes, interests and ideals. A church program is expected to attract young people with high ideals and similar philosophies

¹Mary J. Breen, Partners in Play (New York: A. S. Barnes & Co., 1936), p. 3.

²Ibid., p. 4.

of life. This is one of the best preparations for success in marriage. Quoting Miss Breen again:

If young men and women are to have a wide acquaintanceship with each other they should have the chance to be really good play fellows in games and sports; in discussions, if they are alive and there is interplay of active minds; in plays and pageants, not only in acting but in making scenery and costumes; in orchestras and glee clubs, and choruses, in arts and crafts classes where there is a group feeling even though the work is individual.¹

Leisure time activities composing a church program should be made up of both competitive and non-competitive activities. Cooperative activities not only give pleasure to the individual in his own achievement, but also give pleasure in the total effect, building up a group feeling. Balanced leisure is made up of both individual and social activities, and, as we have mentioned, a church program should not only provide group activities but teach the individual person how to make use of his own leisure creatively and constructively. Weaver W. Pangburn says, "If a person has not the capacity to spend an occasional hour by himself and still enjoy existence, he is defective in some way."²

In a balanced program of recreation there should also be both active and passive types, and a development of both the physical and mental life. Many forms of mental recreation are enjoyable simply because they require brain work, and success in the results is self-satisfying. Church recreational programs should be kept within the budget of the organization, both in regard to money and time.

¹Ibid., p. 9.

²Pangburn, op. cit., p. 22.

In sponsoring any type of leisure activity the church must keep in mind the objectives of its entire recreation program and of the total church program. The principle of adaptation must be applied to all suggestions of programs mentioned in the remaining portion of this chapter, both in relation to the local churches and to the young people composing the high school organization of the church.

Hobbies and Handcrafts

The development of hobbies is one of the best methods of education for leisure and they are conducive to avocational pursuits. There is an old rule that in order to be interesting one must first be interested. The skill and knowledge that comes from pursuing a hobby not only makes a person interesting to other people but makes him an interesting person to himself. The object of a hobby is not only for enjoyment and amusement but also as a method of enriching and broadening one's life, mentally and emotionally. Austin Riggs, in discussing hobbies, says,

In form it resembles work, but its spirit is that of play, it stands half-way, one might say, between the two and it may be the offspring of either and its nature is such that it transforms itself easily into one or the other parent, according to circumstance or the attitude of the player.¹

One does not have to be especially skilled or receive special training to follow a hobby. The training results from following the hobby and is part of the fun. Skill comes with practice, but no matter how skillful he becomes the hobbyist's attitude should not be professional. Everyone needs a pastime as different as possible

¹Riggs, op. cit., p. 103

from his daily profession or occupation and one cannot begin too young to create such a pastime. Therefore, it is advisable that high school youth begin to develop some sort of a creative hobby, for its value to them in later life is inestimable.

Hobbies may take one into every phase of living. Earnest E. Calkins, in his little pamphlet entitled The Care and Feeding of Hobby Horses, groups hobbies into four large divisions: "(1) doing things, (2) making things, (3) acquiring things, and, (4) learning things."¹ Doing things includes all games and sports as well as such occupations as gardening, motoring, bicycling, traveling, singing, acting, hiking and swimming. Making things is perhaps the most interesting and creative of all the fields. This should be done for individual satisfaction, not for competition, in order to be a true hobby. All the arts and crafts are included in this group and the field is limitless. The activities are not as social as the former ones of doing things, but everyone should know how to make something. It is not only one of the chief resources of the physically handicapped, but, also, is a pleasant form of solitary amusement. In many cases the skill at making something has become so great that it is suitable for a means of livelihood. Acquiring things is another term for collecting. Almost everything of human use has been collected--stamps, books, dolls, models and innumerable other things. Learning things includes pursuing a course of study in some interesting field as the arts or sciences, history, language, botany and others.

¹E. E. Calkins, The Care and Feeding of Hobby Horses (New York: Leisure League of America, 1935), p. 15.

Mental hygienists say that hobbies are one of the most important means of stimulating mental health. Introduction to a hobby has often cured persons of mental disturbances and criminality traits. The mind is removed from troubles and worries and is turned into constructive channels--the person has something interesting to do.

We have included handicrafts in this section for they are one of the most creative and popular types of hobbies. They help to develop skill, provide acquaintanceship with various materials and give unlimited opportunity for creative expression.

The church should make use of the lasting values of a hobby pursuit and attempt to develop them among its high school group. The church has two roles here: it can stimulate an interest in the field of hobbies, through books and programs, and it can make provision for its young people to develop a hobby of their own, giving expression to their interests and abilities. The church should do both. Hobby clubs of various types may be formed of persons interested in a like activity. These would include such things as drama clubs, music groups, literature clubs and handcraft clubs.

A craft shop should be set up in the basement of the church, or some other room, for those particularly interested in this type of hobby. Material and equipment does not have to be expensive and it can be acquired a little at a time. Wood-working, leather-craft, needle-work, weaving, basketry, metal work, pottery-making and designing are only a few of the crafts which are popular. Bracelets, rings and various other things can be made from bakelite. Also game

boards and equipment and puppets and marionettes can be made in the craft shop for use in other phases of the church recreation program. Model-making, such as models of airplanes and boats, is popular among high school youth at present.

Since high school young people like and need a great deal of physical activity it is advisable to have a craft shop open only at specific periods. If it is open all the time interest will soon die out. Craft work might be featured as a summer activity or as a Christmas gift project. Skilled supervision is necessary for this type of program.

"Church nights" might be sponsored for a series of six or eight weeks where hobbies would be the special attraction. After a general program with a special feature for all, the entire assembly would break up into interest groups or "workshops" according to their particular hobby interest.

The Leisure League of America, 30 Rockefeller Plaza, New York City, has published some thirty-one pamphlets on various hobbies and leisure time activities. These will be very helpful to a church hobby club or for individual use.

Socials and Parties

Because parties and socials usually form the bulk of the recreation program of the church and because they have widespread popularity among young people of the high school age, it is well to consider some of the important elements in conducting them. Socials and parties ranked first in the questionnaire as to the activities which the church is now providing for its high school groups, while

parties and fellowship hours in the homes ranked third. The outstanding value of these parties, of course, is their social character --the fact that young people with similar ideals and interests can engage in wholesome, joyful fellowship in a Christian atmosphere. They help to develop a spirit of friendliness and cooperation within the church and do away with the idea, common among many young people, that the Christian life is a dull, monotonous form of existence.

Good parties do not just happen. They must be carefully planned and have adequate leadership. The high school organization of the church should have a recreation or social chairman with a functioning committee under him whose duty it is to study the principles of good social affairs, survey the local group and existing situation, promote and conduct each social affair, and then evaluate or re-check it to determine its strong points and its weaknesses. Every program should have particular objectives or ends in view. The matters of publicity, equipment and finance have already been discussed in connection with the church recreation program as a whole.¹ There should be sub-committees for each social event, for such things as promotion, decoration, program, refreshments and clean-up.

Parties are like banquets with a number of courses well-fitted together to make a well-rounded whole. Games and various events must be selected in relationship to each other and to the objectives of the total program. Parties should be planned around a central theme, and attention should be given to holidays and seasonal events.

¹Cf. Chapter V.

Sometimes the content of the program will signify the theme, as a musical game night or a folk dance night.

Mr. Lawton Harris suggests some minimum criteria for a successful social: (1) The program must be fun. (2) There should be growth in personality, mind, body and spirit. The program must not violate the personalities or ideals of the group. (3) The program should be social.¹

There are at least four types of games that should be included in every party program. The pre-party or preparatory games are to get the party under way while the group is arriving. Equipment games, such as ping-pong, badminton and board games can be used for this purpose, for they do not require any particular leadership. There should be a variety of them and they should be changed as often as possible. Mixer games should be used at the beginning of the evening to get the entire group acquainted. They must entice persons to play, not force them. Some suitable games in this classification are "Hello and Goodbye," "Oats, Peas, Beans, and Barley Grow," "Grocery Store" or "Rig-a-jig-jig." Grand marches, folk dances or informal singing might be used. Active games are the heart of the program and make up its bulk. They should be in keeping with the theme. They should be varied and interspersed with less active or quiet games, calling for mental rather than physical activity. Games should move along in unified progression with no breaks or lags in between. This necessitates careful planning in advance and

¹ Lecture on Recreation at the Congregational Young People's Conference, Zephyr Point, Nevada, Summer of 1938.

trained leadership.

The refreshments should be an integral part of the program. They should not be expensive but served attractively and in keeping with the general theme. Variety should be used, both in the refreshments and in the manner of serving. The climax of the party comes after the refreshments, thus building the group again into a social unit. Group singing, beginning with pep-songs and ending with more serious ones, is one of the most popular ways of ending a party. A story with an inspirational theme or a brief impressive worship service are also valuable ways of closing the evening.

It is advisable for high school church groups to have at least one good social or party a month. These should be planned in detail three months in advance, in semi-detail for six months in advance and in outline for one year in advance. Some of these might be in homes of members of the group, some might be out-of-door parties, and some might be activity socials, such as a swimming or skating party. Many high school groups hold fellowship hours once a month before or after their Sunday evening meetings, and these have proven of definite value. A song fest evening might be featured, or entertainments, making use of the local talent in dramatics and music. It is advisable for a group to have at least one formal banquet a year, for young people need this training and experience.

Many excellent parties can be built around games made by members of the group. At one social the group might spend an entire evening making the games and then playing with them at a later party. Bean-bag golf, bean-bag baseball, bean-bag shuffle board, regular

shuffle board, dart golf, and cootie are among games which young people can make.

There has recently been a resurgence of the popularity of traditional folk-games and folk-dances, and these are excellent activities to use at a social, or to make up an entire evening's entertainment. They are beneficial activities, both physically and socially. They are healthful, they develop grace and rhythm, and are good mixers. They grew up in communities which were isolated and which depended upon their own resources for amusement. These are easily learned and very little equipment is needed, although good leadership is essential. Their particular value is that they are not objected to as dancing by those who oppose social dancing in the church. Furthermore they are infinitely more social than the ballroom dance, and persons who do not know how to dance can learn them along with others without feeling embarrassed. Many of the folk dances do not involve partners and if they do partners are changed often. Mr. Lawton Harris, who conducts folk-game evenings for numerous church groups, feels that once a group tries them they will like them and want more.

We discovered by the recreation questionnaire that the majority of youth surveyed indicated that they would like to have the church sponsor a weekly informal recreation program. An open house social program once a week is becoming successful in many churches at the present time. Informal recreation might be conducted from seven to eight-thirty or eight-forty-five o'clock, concluding with a folk dance or an active game wherein the whole group participates en masse.

A large table or several small tables should be in the room with various types of game boards and puzzles on it. Then all about the room there should be equipment games such as darts, shuffle-board, pool, ping-pong and others. An important thing to remember is not to have all the equipment out at one time, or the group will go from one thing to another and soon grow tired of it all.

The recreation director's function is different in this type of social program than at the ordinary party. It is his duty to get people started playing. After that he will have little difficulty in keeping them at it. Ladder tournaments should be worked out for the various games and run off rapidly. Games of skill rather than games of chance should be used. The refreshments for this type of social program should be very impromptu based on the desires of the group after they arrive. Such things as ice-cream bars or soda water are always popular.

As a conclusion to this section let us enumerate several principles which should govern all church socials and parties:

- (1) Have a definite program planned.
- (2) "Break the ice" at the very beginning.
- (3) Alternate between active and quiet games.
- (4) Do not have more than two writing games in any program. It is advisable for couples to work together on these.
- (5) Break up cliques. This can often be done by dividing into two or three groups for competitive games.
- (6) Never play a game, no matter how interesting, so long that the group tires of it.
- (7) Always have more games planned than you think will be needed.
- (8) Two and one-half hours is a long enough time for any party, with

one and a half hours for games.

- (9) Have all needed equipment on hand at the beginning of the evening.
- (10) Build parties around themes, making use of special days.
- (11) Evaluate the party after it is over.

Outdoor Recreation

Outdoor parties, picnics, hikes and sporting events are among the most popular leisure time diversions of high school youth. Outdoor activities are excellent methods of re-creation, both for groups and for individuals. Arthur N. Pack believes that a direct and intimate contact with nature helps to restore the moral fiber of our physical and spiritual beings by affording us contact with creation.¹ The potentialities for outdoor recreation are greater in the United States than in any other country.

Church groups enjoy all types of picnics such as weiner roasts, steak-frys, marshmallow bakes, etc. These are especially valuable if held in the evening around a camp-fire. Group-singing should be a part of the evening. Often a discussion or a worship experience results from such a gathering where a group feels the majesty of nature drawing them to God. They become closely knit together as a group of like people with like ideals and purposes.

High school young people enjoy hiking. Often it is possible to conduct over-night hikes. A goal should always be selected for a hike. It is also advisable to select a theme for the hike. It might be a nature hike, studying nature with a botany teacher; an

¹ Pack, op. cit., p. 99.

historical hike to some historic site, accompanied by the story; an industrial hike to a factory or some similar place, with someone to do the explaining. Or it might be an educational hike, as to a university experiment station, a literary hike to a place associated with some author, or a special hike, as to a cave or to some other curious phenomenon of nature. Endurance hikes, such as mountain-climbing, are liked by many, but if not previously trained for may be the cause of unhealthful over-exertion. An activity hike is popular--a hike to a field or park where the day can be spent in pursuit of a hobby. Treasure hunts are always enjoyed.

Hiking has become so popular among young people that there has grown up the Youth Hostel Movement in most all the countries of the world. A Youth Hostel is a facility for travel. They are buildings with separate sleeping quarters for boys and girls, equipped with bunks, mattresses and blankets, with a common kitchen, a common dining room, a common recreation room, and with private quarters for resident house parents, located between ten and fifteen miles apart in chains, loops, or networks. This enables young people to hike or bike from one hostel to another in one day, getting out of the city, and becoming acquainted with other young people from all parts of the country. There is no definite age limit. To become a member of the American Youth Hostels one pays one dollar, if under twenty-one, and two dollars if over twenty-one, each year. He receives an A.Y.H. pass which admits him to over 4,000 youth hostels in twenty countries at a cost not exceeding twenty-five cents for overnight sleeping quarters. An international

stamp is placed on the pass if the person desires to use it in foreign countries. Every hosteler carries a white sheet sleeping sack and his provisions. Most of them do their own cooking. There is no drinking or smoking in the youth hostels. Usually after an evening of informal recreation the hostelers retire early and rise early for the next day's trek. They are required to tidy the hostel before departing. In some countries the pass offers a thirty-three and one-third percent reduction on the railroads.

This hostel movement offers great opportunity to church groups for outdoor recreation and week-end outings. There are several youth hostels located in Northern California, one chain of them in the San Francisco Bay area. High type young people stay in these hostels and in many instances they will be from various parts of the world. This not only offers unusual educational opportunity but has profound implications for world friendship and future world peace.

Swimming and aquatic tournaments or games are popular outdoor activities. They are excellent social as well as physical activities and should be encouraged in the church recreation program. Camping is a very beneficial and well-liked form of recreation. Some of the values of camp life will be pointed out in the discussion of young people's summer conferences, which are generally set up as camp programs.

Sports and Athletics

The value of sports and athletics has already been discussed

to some extent in another connection.¹ Sports give excellent training in cooperation, self-discipline, leadership and team-play. The main danger of competitive sports lies in their being taken too seriously, thus losing the virtues of play and acquiring the disadvantages of professional athletics. This should be avoided in church athletics, for they are an excellent outlet for the natural human energies.

E. C. Harbin suggests several objectives for a church athletic program. They are as follows:

(1) The physical and moral improvement of as many people as can be reached by the program rather than the development of "star performers."² (2) The development of virile character--fair play, courtesy, honesty, loyalty, cooperation, obedience, self-control, courage, perseverance, and cheerfulness. (3) The inculcation of the ideals of good sportsmanship: Being a good (though not easy) loser and a modest and magnanimous winner; taboos all ungentlemanly and unfair methods; refraining from protesting decisions of officials; disdaining to seek, steal or accept any unfair advantage; appreciating the good points of others, even of one's opponents; refraining from excuses or recriminations when defeated. (4) The provision of opportunities for wholesome and healthful good times, the fun of the game rather than the victory to be the primary aim.³

Where a church has organized athletic teams it is very important to have adequate leadership in the form of a coach. He should be a person of Christian ideals, for such a character will inculcate like ideals into the characters of the young athletes. The teams must learn fair play and friendly competition always. Many districts have a church athletic league.

¹Cf. p. 46

²Mr. Harbin indicates, however, that he does not mean to disparage the development of athletic skill.

³Harbin, op. cit., pp. 169-170.

We have already discussed individual sports to some extent in connection with the open house social evening. Games like tennis, archery, badminton, ping-pong and hand-ball have advantages over many of the team games because of the smaller number needed to play them and because of their socializing value through wholesome competition. Tournaments are a practical plan for changing opposition and declaring a winner. The double elimination plan is best, where a person must loose twice before he is eliminated. Games from other lands lend novelty and variety to an athletic program.

In a church program of athletics it is important that the leader know the physical capacities of the participants, and to adapt the sports program to them. There must be strict supervision over such activities as swimming, where serious accidents may occur.

Cultural Recreation

There are many types of leisure activities which could be included under this general heading of cultural recreation. We have already metnioned how radio listerning could be made a constructive leisure time occupation, and we briefly mentioned literature clubs, music groups and stuy and action groups.

Because dramatics is one of the richest fields for creative cultural recreation, because it interests all age levels and because it is an effective means of religious education, the church should certainly include it in its program of leisure time activities for high school youth. Since many of the high school young people surveyed expressed a liking for dramatics and since it is one of the most valuable activities, let us give it the most consideration as a

cultural re-creative activity. E. O. Harbin sees three great values of dramatics which make it effective in religious education. They are: (1) It is one of the most effective ways of presenting truth. (2) It provides an excellent type of cultural recreation for the participants. (3) It has great social values.¹

The production of a drama often discovers unusual talents among the participants, which might never have been found otherwise. There are many phases to dramatics, as we pointed out before, all of which have values in themselves. It is well to have members of the high school group write their own plays or pageants, occasionally. All of the mechanics of play production, such as set building and lighting, should be taken care of by the young people themselves, as far as possible. Some of these things will attract the interest of persons not interested in or skilled in the acting phase. These things can be made real recreational activities.

Dramatic productions can be used to raise funds for a worthy cause, either within the group or outside, to commemorate historical events, to honor individuals, to champion a cause, or merely to furnish healthy comedy and fun.

A dramatic club might be organized within the high school organization with the purpose of reading and presenting several plays and pageants during the year. This could be one of the enrichment or hobby clubs within the group.

There are many who feel church dramatics are an impossibility due to the seemingly great expense. This is a false conception, for

¹Ibid., p. 87.

dramatic productions can be made very effective and yet not cost a great deal of money. Much can be done with the simple materials at hand. Costumes can be made out of various combinations. For example, an armor might be made out of a piece of burlap covered with flour paste, allowed to dry, and then given a coat of gilt paint. An ingenious costume committee will be able to produce almost any thing with little expense. Gradually properties will be accumulated.

Plays with real life issues or with wholesome entertaining values should be presented. When selecting a play there are various things to consider, such as the ability of the group, the time for preparation, the available stage equipment, the value of the play as a literary and artistic production, the number of players it calls for and the usefulness of the play in achieving the desired end.¹

Eastman and Wilson in their book on Drama in the Church suggest three main tests for a religious drama. They are:

(1) Does it have the necessary dramatic strength? (2) Does the play have a religious effect? (3) Does the play lie within the possibilities of production by the group planning to present it?²

There are five types of religious drama, each with its own value: the prepared play, the dramatized Bible story, the pageant, the visualization or propaganda playlet, and the liturgical drama, which is intended in itself to be an act of worship.³

Besides religious drama and the production of good plays of

¹Ibid., p. 90.

²Fred Eastman and Louis Wilson, Drama in the Church (Chicago: Willett, Clark & Co., 1933), pp. 24-27.

³Ibid., p. 27.

a secular nature, there are various other things a church group can do in dramatic activities. It can encourage the writing of original dramatizations as has been suggested previously. It can read and discuss some of the great plays as "Abraham Lincoln" by John Drinkwater, "The Terrible Meek" by Charles Rann Kennedy, and many others. Stunt nights, talent nights and dramatic game evenings, where such games as charades, dumb crambo, and others are played are popular phases of dramatic recreation. Tableaux, pantomimes and shadow pictures are also very good, especially in regard to the presentation of religious themes. Operettas can be produced combining the musical and the dramatic talents of the group--both being phases of cultural recreation.

Verse-speaking choirs are becoming popular. Such choirs, sponsored by colleges or universities, make tours about the country as glee clubs do. The church can find great value in the use of verse-speaking choirs. They are effectively used in a worship service to repeat in unison, and as one voice, a portion of Scripture or a religious poem. It is good training for the young people, for they learn to speak clearly and effectively. And the fact that it is done as a group does away with much of the fear and self-consciousness which often accompanies individual recitation.

The use of puppets and marionettes furnishes another opportunity for two re-creative activities to be combined. The making of puppets and marionettes, and the stage sets for them, is an interesting hobby, and the production of puppet shows gives opportunity for dramatic expression.

It is needless to mention further the need for art, music and literature in the leisure time program of high school youth. Someone has said that the essence of national character is displayed through the art, literature and music that it produces. High school young people should have the opportunity to learn to love and appreciate the great masterpieces in music, art and literature. And they should also be encouraged to create some of their own. Youth choirs and youth orchestras within the church are not only enjoyed by and beneficial to high school young people, but they also render excellent service to the church and its program.

We have already mentioned ways in which the church can stimulate good reading among its high school youth. Courses on religious art, combining interpretation and criticism can be given in the church school, or it can be the subject of discussion groups or enrichment clubs. Visits to art exhibits and museums benefit the entire group.

Arthur M. Pack suggests a principle that we should constantly keep in mind when attempting to build a program for high school young people in any cultural field. He says:

The interpretation that we should give to every activity must be on the basis of its service and value to the performer--its potentialities for bringing recreational release, for diversion of physical and mental powers into channels harmless and non-destructive to the rights of others.¹

Church groups of young people participate frequently in constructive and vital discussions in their church school classes and

¹ Pack, op. cit., p. 180.

Sunday evening groups. Thoughtful discussion is an excellent educational medium and requires no equipment or financial expenditure. It helps young people to think through certain questions, formulate opinions and give expression to their thoughts in words. The secret of a successful discussion lies in selecting topics which are vital and interesting to the group, in having a leader to keep order and keep the discussion progressing, and in using a variety of discussion methods. The informal type, the panel, the symposium, the interview and the debate are all methods of conducting discussions. Study and action groups will grow out of worthwhile discussions, and these should be included in a leisure program.

All leisure time should not be spent in activity. A period of silence with the mind "open-doored" to God, or meditation, often helps to bring about refreshment and re-creation, even though a total revision of values often results. It is often valuable to let one's meditations flow in whatever channels they will. But meditation with a central purpose or direction should also take place. The church can help high school young people learn the art of meditation by observing silence or conducting directed meditation in worship services. It should also encourage private devotions. Many churches publish guides or helps for these.

Service Activities

Volunteer service projects are one of the most constructive leisure projects for church high school groups. Part of leisure time should be spent in doing things for other people. The whole field of service is very broad, in fact it is one of the four-fold

phases of religious education. It should not be subordinated to one of many leisure time activities for it is as important a field as the whole area of recreation. We mention it here because church groups are often so engrossed with their own individual affairs that they fail to see the needs for service. Young people need training for service in order to make it a part of their individual life's experience as well as a part of the group program. Service brings help and comfort to those to whom it is given and joy and satisfaction to the one who renders it.

Christian service is the application of Jesus' teachings to all of life. High school young people must first be led to catch the vision of service and to love all of humanity regardless of race, nation or creed. They should have experience in both personal service and group service. Personal service helps to develop talent and the church has much opportunity to further this development. Young people who participate in dramatics, who render clerical service to the church, who sing in the choir, and who act on committees of the church are gaining experience in personal service. High school youth, either individually or as a group, can do many things about the church such as cleaning, gardening, clerical work, mending broken equipment or fixing up the assembly rooms in an attractive manner. Boys can make furniture and other equipment in their craft shop; girls can make curtains and various decorative things.

The entire high school organization should undertake several service projects for the entire year such as supporting a poor or orphaned child, providing milk daily to a needy family, making toys

for children in hospitals, sponsoring a party for underprivileged children, volunteering service on the city playgrounds, and numerous other projects.

Service projects will often grow out of study and action groups on such problems as international and racial relations or other social problems. Some of these might be undertaken by the entire group; others will attract only certain individuals. The Quakers sponsor work-camps in centers where there are industrial or labor problems, where young people can work during the summer in some project, such as building a playground for underprivileged children. The cost is fifty dollars for the summer and living quarters are generally provided. The girls do the cooking and house-keeping as well as social service work in the neighborhood. The boys do manual labor. In the evenings discussion groups are held in relation to the entire situation.

The Student Peace Service, another activity of the American Friends Service Committee, carries on a peace project during the summer for student volunteers. They send out teams of young people to various communities for the purpose of peace education and action. The young people are trained for two weeks at an Institute of International Relations and then sent out to the communities where they live for six weeks, forming local peace councils, putting on programs, distributing literature, promoting peace dramatic productions, and doing everything they can to create an intelligent peace sentiment among the people. The total cost is about one hundred dollars for each volunteer, but various groups interested in peace often help to

finance one or more individuals.

These projects are mainly for college age young people, although older high school students are sometimes taken. The church high school organization, however, could take as their service project the financing of a volunteer. They can also visit camps or teams located in their vicinity and cooperate with them in their summer work. This would be exceedingly beneficial and educational to the whole group.

Too many service projects should not be undertaken at one time and the group should not undertake any that are beyond their capacities. This training for service begun early in life will help to create worthwhile citizens with the desire and the techniques of improving society.

Summer Conferences and Institutes

The denominational summer conference or institute programs are one of the most widespread and effectual means of religious education, as well as one of the most popular summer activities for church young people today. We have included this in our list of possible leisure time activities because it is one of the most valuable ways for a high school young person to spend a week of his summer vacation. To be sure, many persons who come to conference come for the primary purpose of having a good time, a vacation, or to widen their social relationships. But it is an unusual young person who leaves conference without feeling the urge to be useful in the enterprise of "Kingdom building" as well as personal enrichment in his own life. One student remarked, "If the Jesus way is practical

for a week it is practical for life." Conference seeks to lead young people to the high point of this conclusion.

Many of the denominations, sponsoring these summer conferences, include the high school and college ages together; others have a separate conference for each. A distinctive feature of most of these conferences is that they are held in the mountains or in some locality where the values of camp life can be incorporated into the objectives of the conference program.

The camp movement divorced from the church is very widespread as an educational movement for it offers great opportunity for character building. Courage, resourcefulness, sociability and cooperation have always been fruits of a carefully planned summer conference program. The development of Christian ideals and attitudes is the great value of a church camp.

The very fact of the naturalness and simplicity of life in the woods in contrast with the complexity and artificiality of civilized city life is one of the paramount educational assets of the summer camp. "A cluster of values seem to be rooted in this unparalleled opportunity provided by the camp for wholesome play and recreational activity."¹

Camp kindles the imagination, releases fresh impulses, expands and refines the emotions and stimulates aesthetic appreciation and attitudes. It aids in the development of desirable social attitudes and more effective social adjustments. Combined with the

¹H. S. Dimock and C. E. Hendry, Camping and Character (New York: Association Press, 1929), p. 4.

religious aspect, camping means a finer religious idealism, appreciation of others, and friendliness toward nature. Camping is conducive to the formation of good habits, deepening friendships, and new ideals. In the controlled environment of a religious camp with trained Christian leaders the impressions received by high school students cannot help but be of great value in the molding of Christian character.

All of the activities of the day constitute the conference curriculum. The morning is generally given over to class periods with a chapel service in the middle of the program. In the afternoons recreation is the main feature with other things such as interest groups, workshops and rest periods. A group social hour and a vesper service usually constitutes the evening program. This varies with the different denominational set-ups.

A conference program is built for young people according to their characteristics, interests, and experiences and is balanced in the four-fold phases of living. This not only gives personal enrichment to the young people, enabling them to better meet life's problems and perplexities, but it has untold value for the local churches from which these young people come. The emphasis at conference is on creative activity and these young people learn how to set up their own church programs so they will be more effective in attaining the objectives of the total church program. The results which conference has reaped in the everyday world have proven that it is a valuable aid to Christian education and a constructive use of leisure time.

CONCLUSION

This thesis has been an attempt to determine the responsibility of the church in regard to improving leisure time activities of high school age young people. An analysis of the nature and needs of this age group and of the problem which the "new leisure" is creating in our world today brings us to the conclusion, not only that the church has a great opportunity in this area, but that it has a definite responsibility which it must not side-step if it is to build Christian characters which will become dynamic forces in advancing the Kingdom of God on earth.

Leisure has become an inescapable part of life in our modern world. To many it means idleness and boredom for they have not learned that it has unlimited possibilities for creative and triumphant living. For the first time in human history people can be released from the eternal struggle of earning bread to do the things they most want to do. But unless they are educated as to how to engage in wholesome activities, and unless constructive recreation is provided for them by agencies interested in building Christian character and worthwhile citizens, leisure will increasingly become a breeding ground for indolence, delinquency and even criminality.

The church has an unlimited opportunity to aid in the solution of the leisure problem. More than any other institution of modern life she should be interested in the creative use of leisure for she,

herself, is a leisure time institution. Her service in this field must be threefold. She must provide a place and the leadership of activities which will attract people. In other words she must provide a leisure time program--not one that is an "ante-room" to the religious activities of the church but one that is a worthwhile phase of the religious activities, and is in itself religious.

High school young people, particularly, are experiencing a widening of their social horizon and are under the influence of the group in which they feel themselves members. A group can exercise powerful coercion over its individual members and often these "groups" are not of a wholesome and Christian nature. Unless the church can sponsor the formation of real groups, with all the unity of a "gang," she will miss her goal for recreation--yea, for her total program of Christian education.

The church must also help high school young people develop habits of conduct in the field of leisure, and to discover ways of enjoying their own personal leisure, so that high standards will function in recreation outside of the church as well as inside. The ideals obtained in the church group will have then become part of their personal possessions.

The third function of the church is to cooperate with all recreational agencies of a wholesome character and to use its influence in whatever way possible to improve or destroy those commercial amusements with un-Christian, derogatory motives and results. Such agencies can exert a most degrading influence on high school young people, for they are at a very malleable age. The church

program of recreation should not run competition to the programs of constructive recreational agencies but it should supplement them. It can be made so attractive as to draw young people away from destructive forms of amusement. And the influence of Christian recreation will be felt throughout the entire community.

A church program of recreation should be a part of the total church program and its objectives should parallel those of the total task of the church. Definite objectives for a recreation program for high school groups must be formulated and constantly kept in view. Trained and competent leadership for recreation is perhaps the most important necessity, for recreation leaders exert a profound influence upon the lives of young people.

The recreation program should be built upon the needs and interests of the group for which it is intended and all phases of it should be adapted to the local situation. There should be much opportunity for creative activity. Young people need to learn how to make use of their own resources for entertainment rather than depending upon "ready-made" amusement. Active types of recreation appeal to high school young people and are of great physical value to them. A variety of types of activities should be included in a recreational program for high school youth. Leisure activities need to administer to all phases of life--physical, mental, social and spiritual. This makes for a well-balanced personality.

John Burroughs has a parable¹ about the leisure of a woodchuck

¹J. H. Finley, "The Wisdom of Leisure" (New York: National Recreation Association; reprinted from Playground, January, 1915), p. 3.

who "appears to live only to accumulate his winter store of fat," and the leisure of a chipmunk who "gathers his stores only to spend a few months of inaction in the pitchy darkness of his subterranean den." But it is the life of the red and grey squirrels who "though often cold and hungry, have the light of day, the freedom of the snow and the tree tops," which get the most joy from life.

Is the church going to let its high school young people become chipmunks and woodchucks, living lives of inaction and dark monotony, or is it going to help them live the significant, joyful and creative lives of the little red and grey squirrels? Shall its young people spend their leisure in wreck-creation or re-creation? Here is a challenge to the church! What is her answer?

APPENDIX

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8. Quilting, by Elizabeth King.
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13. How to Design Your Own Clothes, by H. C. Shelton.
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15. Hiker's Guide, by B. Solomon.
16. Interior Decorating, by H. M. Daggett.
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18. Crochet Book, by E. King.
19. Better Bridge, by S. Fry, Jr.
20. Friendly Animals: A Book of Unusual Pets, by L. T. Mann.
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22. Motor Camping, by P. Varney.

23. Hunting With the Microscope, by G. Johnson.
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Yarns and Looms:

The Burchard Weavers, Oakland, Calif.
J. L. Hammett Co., Cambridge, Mass.
Industrial Arts Cooperative Service, N. Y.

Leather and Leather-working Tools:

O. W. Dannenhauer, Philadelphia, Pa.
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Blockprinting Tools and Materials:

J. L. Hammett Co., Cambridge, Mass.
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The H. H. Perkins Co., New Haven, Conn.
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Metal Crafts:

Metal Crafts Supply Co., Providence, R. I.

Clay, Underglazes, Majolica Glazes:

B. F. Drakenfield & Co., Denver; Salt Lake City;
El Paso; New York.
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New York.

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Fellow Crafters, 739 Boylston St., Boston, Mass.
National Handicraft & Hobby Service, 201 N. Wells St.,

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Youth Hostel Movement:

American Youth Hostels, Inc.

National Headquarters: Northfield, Mass.

West Coast representative: Miss Betty Blodgett, Hidden Villa Ranch, Los Altos, California.

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The Cooperative Recreation Service, Delaware, Ohio.

c/o Mr. Lynn Rohrbough.

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APPENDIX

INTERNATIONAL STANDARDS IN RELIGIOUS EDUCATION

Standard B for the Sunday Church School



THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
203 NORTH WABASH AVENUE, CHICAGO, ILLINOIS

D. H.

INTERNATIONAL STANDARDS IN
RELIGIOUS EDUCATION

Standard B
for the
Sunday Church School

Approved, February 1929, by
The International Council of Religious Education
22nd Floor, 203 North Wabash Avenue, Chicago, Illinois

Price 15 cents

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
203 North Wabash Avenue, Chicago, Illinois

INTERNATIONAL STANDARDS IN RELIGIOUS EDUCATION

GENERAL STANDARDS

The Educational Work of the Church (in preparation)
Standard A for the Sunday Church School
Standard B for the Sunday Church School
Standard for the Vacation Church School
Standard for the Weekday Church School

DEPARTMENTAL AND DIVISIONAL STANDARDS

Standard for the Beginners' Department
Standard for the Primary Department
Standard for the Junior Department
Standard for Intermediate, Senior, and Young People's Departments, or Combinations of Departments, in the Young People's Division
Standard for Adult Religious Education in the Church

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The International Council of Religious Education
Printed in U. S. A.

Standard B for the Sunday Church School

PURPOSE OF THIS STANDARD

THE purpose of this standard is to help leaders in Sunday church schools to examine their own work in order to improve it. This purpose is accomplished in two ways:

First, through indicating the important things to stress in a good Sunday church school. Certain items have been selected for this standard because of their importance. Each of these items is described so as to give a clear idea of what is meant by it and why it is important. This is followed by some suggestions on how to attain it. Thus, in brief scope, a comprehensive picture is given for a program of religious education for the Sunday church school.

Second, through a plan for scoring each of the items in this standard. This makes it possible to measure the extent to which a school reaches the ideal. The total perfect score is 500 points. The number of points assigned to each item in the standard indicates approximately its relative importance. A school may score anywhere from 0 to 500 points. If it is desired to show this score in terms of per cent, this can easily be done by dividing it by 5. In the outline on page 6 the amount of credit allotted to each item is shown. The complete scoring directions are given in a separate scoring pamphlet.

HOW TO USE THIS STANDARD

The primary value of this standard lies in enabling workers in the Sunday church school to visualize their own needs and in challenging them to better work. In order fully to serve its purpose, it is necessary that all the workers be familiar with it and evaluate their own work by it.

The standard has purposely been so constructed that few, if any, schools will score 500 points. Some will rate high on one item and some on another. It should challenge every school to improvement, without encouraging any to feel that it has arrived at the ultimate point of perfection. The test of

its value lies in how much it stimulates schools to better work. The standard is not intended for comparing one school with another. If it is to be used for comparison of schools, this should be done only under the guidance of an impartial expert scorer.

WHAT IS THE CHURCH SCHOOL?

The term "church school" is used to designate that organization through which the entire educational program of the church is administered. The church school may carry out its complete program through various units of organization such as the Sunday church school, weekday church school, missionary societies, young people's and other societies and clubs. In a church school which has a thoroughly integrated program these units of organization will provide a cumulative experience which preserves an essential unity in the life of the pupil. The term "Sunday church school" is used to designate the organization which commonly meets on Sunday morning for worship and study, or what is more generally known as the Sunday school.

A SYSTEM OF STANDARDS

This standard is one of a system of standards for religious education in the church. There is one comprehensive standard for the entire educational program of the church, entitled *The Educational Work of the Church*. This is now being prepared and will probably be available in the spring of 1930. The standard at present before us is designated *Standard B for the Sunday Church School*, and is intended for smaller schools and those lacking in educational leadership. There is another form, designated as *Standard A*, which is intended for church schools with fairly competent leadership. Schools using *Standard B* should look forward to adopting the use of *Standard A* just as soon as they have advanced to the point where they can undertake it. Standards are also provided for the various departments of the church school. These should be used in conjunction with *Standard B* for all departments which are organized, because they show its specific application to such departments.

This standard has been made to apply to the Sunday church school only. In a church where the Sunday church school is

but one of several agencies carrying joint responsibility for a unified program of educational work, it should cooperate with these other agencies in order to avoid overlapping and duplication. Throughout this standard the Sunday church school should be regarded as meeting the requirements on any given item if it definitely cooperates with other educational agencies of the church, and discharges its share of the responsibility covered by that particular item.

THE OBJECTIVES OF RELIGIOUS EDUCATION

The final test of the school of religious education is the extent to which it leads pupils in learning to live the Christian life. This life-centered objective should be kept constantly in mind in evaluating the work of the school. The fundamental questions on which such evaluation should be based are these:

1. Does it lead the pupil into a personal relationship with God?
2. Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and his cause?
3. Does it lead to a progressive and continuous development of Christlike character?
4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?
5. Does it develop the ability and desire to participate in the life and work of the church?
6. Does it give a Christian interpretation of life and of the universe?
7. Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?

These questions must constantly be before the leaders of the educational work in the church. Success can be rated only in terms of the ability to give an affirmative answer to one or more of them. The items which will be presented in this standard are *means* through which we seek to attain the objectives.

They suggest the conditions under which the desired result may best be produced. Do not let them serve as ends in themselves, but always regard them as means to the achievement of Christian living.

THE MEANS FOR ACHIEVING THE OBJECTIVES

The following outline will give a bird's-eye view of the scope of this standard. The figures following each item indicate the portion of the total 500 points to be allotted to it.

- I. *Curriculum* (160)
 1. Worship (40)
 2. Service (30)
 3. Study (35)
 4. Social and Recreational Life (25)
 5. Personal Experience (30)
- II. *Leadership* (145)
 6. Personal Qualities (50)
 7. Training and Experience (45)
 8. Teaching and Executive Ability (50)
- III. *Organization and Administration* (125)
 9. Unity of Program (15)
 10. Budget (15)
 11. Staff of Workers (20)
 12. Training and Supervision (20)
 13. Administrative Management of Pupils (20)
 14. The Session (10)
 15. Records and Reports (10)
 16. Outside Relationships (15)
- IV. *Housing and Equipment* (70)
 17. Rooms (20)
 18. Equipment (15)
 19. Literature and Supplies (20)
 20. Service and Upkeep (15)

In the following pages there will be presented in detail the description of the various items in this standard together with questions which will indicate what is required to attain them.

I. Curriculum

The curriculum includes not only the course of study, but also such things as the program of worship, service enterprises, participation in the life of the school and of the church, social and recreational activities, through all of which pupils may learn to live the Christian life.

1. *Worship*

Worship should hold a central place in the program of the church school. Much care and attention must be given to the preparation and carrying out of the program of worship so that it may lead pupils into a genuine experience of communion with God.

- a. Does the general school session have at least 15 minutes for worship? (See Appendix A on the application of this standard to children's groups on page 21.)
- b. Is this period kept entirely free from such distractions as announcements, training in singing, or addresses unrelated to the theme of the service?
- c. Are the programs of worship carefully worked out in advance?
- d. Does the worship program usually have a central thought, with which the Scripture readings, hymns, music, prayers, and other elements are in harmony?
- e. Are the interests, needs, and ages of your pupils considered in the selection of themes and materials of worship?
- f. Is each program carried on in a spirit of sincerity and reverence, free from whispering, talking, disorder, and inattention on the part of pupils and teachers?
- g. Does the hymnbook used provide suitable hymns, suggested services of worship, and responses needed in the development of appropriate worship themes, suitable to the various ages of pupils?
- h. Do older pupils have opportunities to assist in the preparing and conducting of the program?
- i. Is provision made, apart from the periods of worship, for training in worship, including (1) training in singing, Scripture responses, etc., and (2) training in an understanding of hymns, responses, art masterpieces, and other materials?

2. *Service*

The service acts of pupils should be intelligent, purposeful, regular, and systematic, and rendered in a spirit of brotherly kindness and love. There should be gifts both of money and personal service, which so far as possible are the pupils' own.

- a. Does the school have a definite plan of service and giving in which all pupils may share? (See the statement in the introduction concerning the sharing of the Sunday church school with other agencies of the church in a comprehensive program.)
- b. Is this program comprehensive, that is, does it give each pupil an opportunity to serve in meeting needs in the local church, the community, home and foreign missionary enterprises? (See statement under question a.)
- c. Is the program graded so as to fit the pupils' capacities and interests?
- d. Do the pupils give money which they regard as their own, for example, allowances, earnings, or gifts?
- e. Do the pupils give time from their own leisure to service activities, and willingly utilize their talents in the service of the church?
- f. Is information given to the pupils regarding conditions and needs so that service may be intelligent?
- g. Do the pupils with the help and advice of teachers and leaders have a voice in choosing the objects to which their gifts and personal service are to go?
- h. Is service rendered in a spirit of true fellowship with those served, that is, so as to create sympathy and respect for them rather than pity and condescension?
- i. Is there definite effort in the program of service to develop in each pupil the habit of regular, systematic giving to benevolence and to religious causes, as for example, through the pledge and envelope system?
- j. Do all of the members of the school give regularly and systematically to benevolent causes?

3. *Study*

Under this heading are included those activities of study, instruction, investigation, discussion, etc., through which decisions may be reached for commitment to Christ and for Christian conduct in life situations, and out of which will grow an

understanding of the Bible and its teachings, the Christian religion, and principles of moral and religious living and Christian service.

- a. Does each class spend 30 or more minutes each Sunday in class session, exclusive of business? (See Appendix A on the application of this standard to children's groups on page 21.)
- b. Are the materials used graded and well adapted to the age, interests, and needs of the pupils?¹
- c. Do the pupils enter into their work with whole-hearted purpose, as though they "mean business"?
- d. Do the pupils share with each other and with the teacher in study and discussion?
- e. Is effort made to discover and consider differing views regarding subjects under discussion?
- f. Is the effort made to lead pupils to think of the work of the school as having a meaning for everyday life and conduct?

4. *Social and Recreational Life*

Social and recreational activities are a means of developing and expressing fellowship. Such activities should be included in the program of the school, not for mere amusement nor as a bait to attract new members, but because of the opportunity which they present for cultivating fellowship, cooperation, self-control, fair play, and other desirable traits of character, and should be conducted in accordance with high moral ideals.

- a. Is adequate opportunity provided for pupils of all ages to engage in social and recreational activities? (See the statement in the introduction concerning the sharing of the Sunday church school with other agencies of the church in a comprehensive program.)
- b. Is the recreational program planned with a view to the development of Christian character?
- c. Are clean play and good sportsmanship emphasized as of more importance than the winning of games?

¹This requirement is interpreted as being met by the use of "closely graded," "group graded," or "departmental graded" lesson materials. Schools selecting their own curricula should give careful consideration to providing a balanced content, including, at appropriate ages in the lives of the pupils, biblical history and teachings, the history and teachings of the Christian church, missions, leadership training, personal religious and social problems, Christian service, and the claims and duties of church membership.

- d. Does the school provide equipment for recreational purposes which is of good quality and well cared for? (See statement under question a.)
- e. Does the school provide responsible leadership for all its social and recreational activities? (See statement under question a.)
- f. Do the leaders of the social and recreational activities furnish friendly and resourceful guidance rather than autocratic control?

5. *Personal Experience in Religion and the Church*

Religious education should lead each pupil to a personal faith in God, acceptance of Jesus Christ and his way of life, and membership in the church. Membership and participation in the life and work of the church is not only an expression of loyalty to the cause of Christ but a primary means of growth in Christian living.

- a. Is effort made to help each pupil develop an intelligent faith in God and an increasing devotion to Jesus Christ and his way of life?
- b. Is effort made to lead those who are intelligently and spiritually prepared therefor to personal commitment to Jesus Christ and formal reception into the church?
- c. Is provision made for training in the meaning and duties of church membership?
- d. Is special effort made to deepen the interest and increase the activity of the new church members after they have been received?

II. Leadership

The requirements included in this section of the standard must be applied to each individual worker in the school.

6. *Personal Qualities*

There are certain qualities in the teacher or officer which may be recognized as very important to successful work in the church school. Some of these are suggested in the following questions.

- a. Does he show a deep Christian purpose and a spirit of enthusiasm and optimism?
- b. Do the pupils like and respect him?

- c. Has he a friendly and sympathetic understanding of his pupils?
- d. Does he show interest in and loyalty to the school by being regular and punctual in attendance, by a spirit of cooperation, and by careful preparation for his work?
- e. Does he show initiative and resourcefulness?
- f. Is he able to work with others?
- g. Is he open-minded and fair in his attitude toward differing and conflicting viewpoints and opinions?
- h. Does he have a spirit of loyalty to the church as shown by attendance at its services, financial support, co-operation in its enterprises, etc.?

7. *Training and Experience*

A worker in the church school should be experienced in Christian living. He should have specific training and, where possible, successful experience under the supervision of a competent worker.

- a. Is he of sufficient maturity to command the respect of the group he teaches?
- b. Is he sufficiently young in spirit to appreciate the point of view of his pupils?
- c. Has he had any training in religious education (at least one completed unit in a teacher training class, community training school, correspondence course, summer school, courses in religious education in college, etc.)?
- d. Has he earned at least one unit of leadership training credit the past year?
- e. Does he read at least one religious educational journal regularly or one book on religious education each year, preferably both?
- f. Does he attend regularly the workers' conferences of his church school?

8. *Teaching and Executive Ability*

In the following list of questions the first group is to be asked concerning teachers only, and the second group is to be asked concerning officers only.

For Teachers

- a. Does he attempt to acquaint himself with the interests of the members of his class and adapt his teaching procedure to their individual interests and needs?

- b. Does he familiarize himself with the course of study as a whole before the first session of the class, and regularly prepare for each session?
- c. Does he consistently secure and hold interest and attention?
- d. Is he skillful in the choice and use of appropriate teaching methods, such as asking suitable questions, leading discussion, telling a story, leading pupils into fruitful activities?
- e. Does he secure the cooperation of the pupils and their homes in the preparation of assignments?
- f. Does he show initiative and ability in planning his work and in meeting the various situations that arise in the conduct of it?
- g. Does good order prevail in his class?
- h. Is he open-minded and fair in bringing out the different aspects and points of view regarding disputed questions?
- i. Does he stimulate and effectively guide cooperative study and discussion instead of doing most of the talking?

For Officers

- j. Does he hold the respect and confidence of the workers who serve under his direction?
- k. Does he secure the cooperation of teachers, officers, and pupils with whom he works?
- l. If responsible for the conduct of worship programs, does he do this with dignity, reverence, and appreciation?
- m. Is he regular in his work, faithful to promises, and does he get things done?

III. Organization and Administration

9. *Unity of Program*

The church school is the educational agency of the church. This relationship should be recognized both by the church and the church school. This is best accomplished by putting the general direction of the church school in the hands of a church board, council, or committee on religious education. Such a body should consist of from 3 to 7 members as the needs may require.

NOTE.—Union schools representing several churches should have such a committee made up jointly by those churches; union schools not connected with churches should nevertheless provide a committee on religious education in which their own work may head up.

- a. Does the church have a council, board or committee on religious education?
- b. Is it chosen either by the church or the official body of the church?
- c. Is it active in the administration and supervision of the Sunday church school?
- d. Does the Sunday church school take account of other organizations of the church so as to avoid duplication and overlapping?

10. *Budget*

The Sunday church school should be regarded as an opportunity for investment rather than as a source of revenue. The church should make provision in its budget for the running expense of the school, and the school offerings in turn be considered as contributions to the church or used for specific benevolences or both. The annual school budget should be prepared with care, well in advance. Full reports should be made of all expenditures and all books and vouchers carefully audited by duly appointed auditing committees.

- a. Does the school spend at least \$1.25 per year for each pupil enrolled, for local expenses?
- b. Is the school provided for in the church budget?
- c. Does the board, council, or committee on religious education have responsibility for determining and recommending the budget for religious education, and supervising its expenditure?
- d. Do the officers and teachers share in the formation of the religious education budget?
- e. Are expenditures incurred only on proper order of a responsible person or committee?
- f. Are bills paid promptly and remittance made to proper authorities?

11. *Staff of Workers*

A Sunday church school should have at least a superintendent, secretary, treasurer, and such other officers as may be needed, and a teacher or leader for each class and department group. Teachers and officers should be appointed or elected each year by the board, council, or committee on religious edu-

cation or some other body carrying the authority of the church. A public installation and consecration service does much toward enhancing the dignity and importance of these offices.

- a. Does the school have the necessary officers as indicated above?
- b. Are they all active?
- c. Does every class have a regular teacher?
- d. Is regular provision made for substitutes who will be available and prepared to take the place of workers necessarily absent?
- e. Are teachers and officers appointed or elected annually?
- f. Is there an annual public installation and consecration of officers and teachers?

12. *Training of Workers*

To provide a constant supply of new teachers and officers as well as better to prepare those now in service, a school must have a program of training for its workers. This may include local church training classes, participation in community training schools, use of correspondence courses and the sending of students to summer training schools and camps. A workers' conference meeting, with an educational program, should be held at least ten months in the year, if local conditions permit. The educational feature of the workers' conference may consist of the discussion of some topic of importance to the religious education program, an address on some phase of the work of religious education delivered by a member of the group or an outside speaker, or the cooperative study of a book or magazine on religious education. Books and magazines for the use of workers should be made available by the school.

- a. In which of the following agencies is the school maintaining training: (1) Local training classes? (2) Correspondence courses? (3) Community training schools? (4) Summer training schools? (5) Boys' and girls' camps?
- b. Is the number of standard credits earned annually in these training enterprises equal to one-half the number of teachers and officers in the school? ¹

¹A "standard credit" is awarded for the successful completion of a unit of the Standard Leadership Curriculum adopted and approved through the International Council of Religious Education. It requires ten or twelve class sessions of at least 50 minutes each, under an accredited instructor, and the study of an approved textbook.

- c. Does the school have a regular workers' conference?
- d. Do all of the workers attend these conference meetings?
- e. Is an educational topic provided as the main feature of the workers' conference?
- f. Does the program provide for the participation of the members?
- g. Is there a workers' library, with some new books added each year and with a definite plan of reading for the workers?
- h. Is there a plan whereby the workers receive regularly a good magazine on religious education?

13. *Administrative Management of Pupils*

The administrative management of pupils involves their enlistment, proper grouping and annual promotion, regular and punctual attendance, following up absentees, and provision for reaching those who cannot attend the session of the school. The school must not simply hold its own—it must adequately reach everyone in the community for whom it may be considered responsible. Enrolment and assignment to classes should be done by someone specifically appointed for that purpose. In small schools this person may be the superintendent or one of the other officers. The school should be divided into departments as far as possible. Even the smallest schools should have separate worship for pupils under 9 years at least, and if the number of pupils permits, there should be at least one class for each public school grade. The administration of the school should be democratic, allowing an increasing amount of participation of pupils as they increase in maturity.

- a. Is a systematic effort made to secure a list of prospective members, such as comparing the church membership list (including children of church families) regularly with the school enrolment, and conducting community surveys?
- b. Is systematic effort made to secure the enrolment of new members by means of personal visitation and invitation (rather than through contests)?

- c. Does the school maintain departments as indicated in the note below, to the extent that this is possible? ¹
- d. Does the school maintain at least one class for each public school grade, where numbers permit?
- e. Is there a person specifically responsible for grading?
- f. Are pupils promoted annually, with a dignified and meaningful program?
- g. Is the average attendance 70% to 100% of the average number belonging to the school? ²
- h. What per cent of those attending arrive at the opening of the school?
- i. Does the school have an active cradle roll, with a superintendent who provides definite help for the mothers and visits the homes of the babies at least once a year (with the aid of assistants, in large schools)?
- j. Does the school have an active home department which provides for home study and gives help in home religious activities?

14. *The Session*

Sessions of the Sunday church school should be held regularly throughout the year, should be at least 60 minutes in length, and should open and close promptly. The work should not be regarded so lightly that a session is omitted whenever there is a special day in the church, when the weather is bad, or when for some other reason it is not convenient to meet.

¹ The recognized departments of the church school are as follows: cradle roll and nursery (first three years of age); beginners' (ages 4-5); primary (ages 6-8, or school grades 1-3); junior (ages 9-11, or school grades 4-6); intermediate (ages 12-14, or school grades 7-9); senior (ages 15-17, or school grades 10-12); young people's (ages 18-23); adult (24 and over). In determining the pupil's place in the school chief consideration should be given to public school grade rather than age. Many schools will not find it possible to arrange for separate sessions for all these departments, but grading should be carried as far as the number of pupils and the arrangements of the building will permit. Separate departments may be organized even if they cannot be housed in separate rooms. With the exception of the beginners' department, there should be at least one class for each school grade, provided this does not make classes of less than five pupils.

² First find your *average attendance*. This is done by adding the attendance figures (exclusive of visitors) for all the sessions of the school year and dividing this sum by the number of sessions held. Now divide the average attendance by the *average number of persons belonging* to your school during the school year, and you will have the answer to question "g" in terms of *per cent of attendance*.

NOTE.—Some schools find it advantageous to their work, because of vacations of pupils and teachers and consequent irregularity in attendance, to omit class sessions during the summer months, and have departmental meetings only, or to unite with other churches in conducting Sunday or vacation schools, or in rare cases to omit sessions entirely during certain vacation months. When such action is taken by a council, board, or committee on religious education in full recognition of the principles involved, it should not be interpreted as violating the above requirement.

- a. Is the school held every Sunday in the year? If not, are sessions omitted only because some local condition makes it necessary or desirable, or because some other activity of the church provides fully for all the pupils what they miss by not having school?
- b. Is every school session actually 60 minutes or more in length?
- c. Does the school (all departments) open and close promptly at the specified times?

15. *Records and Reports*

The school should maintain a system of accurate records which should supply all the information required for its effective administration. Reports should regularly be made to the school, church, denomination, and the council of religious education, giving such information regarding the work of the school as may be taken from the records.

- a. Does the school have a permanent record of each pupil including information on the following items: name; address; telephone number; date of birth; public school grade or occupation; church membership; parents' names and church connections?
- b. Does the school have a record of attendance of each pupil?
- c. Does the school have a card file or other record of prospective students?
- d. Does the school keep a record of attending membership and attendance for each session?
- e. Are the records used as a means for studying progress?
- f. Are regular reports made to the board, council, or committee on religious education, to the workers' conference, to the official body of the church, and to the congregation?
- g. Are the necessary reports and information furnished promptly to denominational and council of religious education offices?

16. *Outside Relationships*

The pupil has many contacts throughout the week which have an influence on his spiritual growth. The *home* is the most vital factor in character formation for pupils of all ages, and particularly for those of younger years. The *community* is also a factor in the child's life which must be taken into account if religious education is to meet life needs. Much of his life in the community can be directed for accomplishing the purpose of the church school. Denominational and interdenominational *organizations* for religious education have a definite value for the local school.

- a. Does the school seek definitely to link up its work with the home: (1) through regular reports on the work of pupils; (2) through occasional parent-teacher meetings; (3) through the visitation of each home by the teacher or (in case of adult classes) class visitor?
- b. Is an attempt made to secure the cooperation of the public library in providing books for church school teachers?
- c. Does the school cooperate with its denominational board of religious education by giving its support in an approved way, by sending delegates to conventions and institutes, and by making use of such assistance in its work as the denominational board may provide?
- d. Does the school cooperate with the council of religious education (district, county, or city) and with the state and International councils, by giving its support in an approved way, by sending delegates to conventions and institutes, and by making use of such assistance in its work as the councils may provide?

IV. Housing and Equipment

The building in which the church school is held is a silent teacher from which the child learns many lessons. The pupils' impression of the place of worship and religious study should be the best possible. Many buildings in which church schools are held can be greatly improved in both exterior and interior appearance. The building should be so arranged and used as to serve the practical purposes of religious education.

17. *Rooms*

The rooms in which the church school is held must be suitable for their purpose. They must be adequate as to number and

size, properly arranged, and made as neat and attractive as possible. They should make the pupils feel a sense of satisfaction and pride in ownership.

- a. Is the floor space provided for each pupil equal to at least the following requirement: (a) for assemblies, 7 square feet; (b) for classrooms, 8 to 15 square feet (15 preferred); (c) for rooms used for both assembly and classes, 15 square feet?

NOTE.—To carry out the type of work which is set forth in this standard requires ample space. Eight square feet per pupil for class work is given as the absolute minimum and, wherever possible, this should be increased to fifteen. Churches planning new buildings should take this into account. Under no circumstances should they provide less than ten square feet per pupil for classrooms, and the full requirement of fifteen square feet should be made available if at all possible.

- b. Are rooms provided for each department and class group, at least by means of screens or curtains?
- c. Are suitable social and recreational rooms provided? (See the statement in the introduction concerning the sharing of the Sunday church school with other agencies of the church in a comprehensive program.)
- d. Do furnishings, woodwork, and general appearance meet at least the prevailing artistic standards of the homes and schools of the community?
- e. Are toilet facilities available, separate for boys and girls?
- f. Is there an ample storeroom or cabinet space for supplies?

18. *Equipment*

The equipment should meet the needs of the school. No teacher or officer should be handicapped for lack of working tools. Requirements will vary for different departments, but the following will indicate what is at least the minimum.

- a. Are seats provided to fit the pupils of different grades?
- b. Is a suitable musical instrument, kept in tune, available to meet the needs of each group (preferably a piano)?
- c. Are framed pictures, chosen for their value in religious education and suitable to the age of the pupils, attractively placed in rooms used for worship and classes?
- d. Are blackboards and maps provided, sufficient for the needs of the school?
- e. Are cabinets provided for use of teachers?

- f. Is there a reasonable supply of equipment for the social and recreational program? (See the statement in the introduction concerning the sharing of the Sunday church school with other agencies of the church in a comprehensive program.)

19. *Literature and Supplies*

Careful consideration must be given to providing a proper supply of literature and other working materials. Officers must be on the alert to provide those materials in plenty of time for use each quarter.

- a. Is each pupil properly supplied with at least the working materials suggested in the teacher's helps being used?
- b. Is the teacher of little children supplied with play and manipulation materials such as blocks, picture books, paper, scissors, etc.?
- c. Is each teacher properly supplied with at least the working materials suggested in the teacher's helps being used?
- d. Are Bibles with readable type available for all pupils in the junior department and above?
- e. Are suitable hymn books provided and kept in good condition?

20. *Service and Upkeep*

One of the most severe tests of a church school plant is its proper upkeep. A good janitor is a very important asset to a program of religious education.

- a. Is the heating system adequate at all times? Are thermometers in use and kept as nearly as possible at 68 degrees during the winter season?
- b. Is the light in assembly rooms, in classes, and in halls and vestibules such as to be pleasing, and to make good work possible without eye strain?
- c. Is the air in all rooms kept fresh throughout each session? (This should be carefully checked up by one who visits different rooms from time to time.)
- d. Is the building, including furniture and fixtures, kept clean and in good repair?
- e. Are all pupils provided with space where they may hang their wraps?
- f. Are the grounds, lawn, and exterior of the building in good repair and as attractive as can be made?

Appendix A

SPECIAL SUGGESTIONS FOR WORKERS WITH CHILDREN IN USING THIS STANDARD

In this standard there is no provision for interpreting children's work in situations where they have separate departments. Any beginners', primary, or junior group having departmental organization should be guided by the beginners', primary, or junior standards respectively.

In situations where there is no separate department for any one of the children's groups, the children's workers should be especially active in making the best possible plans and in securing the best possible equipment for the children.

It is especially important that some attention be given to worship. Children cannot talk to God in a language which they do not understand. It is essential, therefore, that they have the opportunity for prayer and for learning and singing songs which express their own feelings and needs. If a screened corner in the church is the only possible means of separating the children from other groups, the beginners (ages 4 and 5) and the primary children (ages 6, 7, and 8) can learn to sing quietly their own songs, express in simple words what they wish to talk about with God, and find opportunities of working with him through giving their money and planning bits of service which they can render to others of his children. These children cannot take part in responsive readings nor read words of hymns nor understand many Scripture passages nor pray in the words of the adult who leads the school in prayer. They must, therefore, have their own worship.

The junior boys and girls (ages 9, 10, and 11) can read well enough to take part in much of the service; and if the leader keeps them in mind in selecting the hymns, Scripture passages, and wording the prayers, they can enter into the service with some degree of satisfaction.

In the case of all of the children's groups there should not be thrust upon them the appeal to contribute to causes about which they know nothing and for which they can feel little interest.

The regular enterprises which the school supports should be discussed frequently and carefully, fresh information should be brought in continually, and the pupils should be given opportunity to find out enough about them so that they can make them their own. In the selection of any special enterprise, such as a missionary offering or a gift to some institution in the community, the children should be allowed to have a part in deciding what will be undertaken and in planning their own contribution.

The thirty-minute period called for on this standard for the class session should, in the three children's groups, be considered more than a "lesson period." Lesson materials will be used, but they will not be the *reason* for the class session. The group meet in order that they may think together of the way the Heavenly Father wants his children to live. The lesson stories and other materials are used to help in discovering his way, and being brave enough and strong enough to do it. The teacher will therefore provide for conversation with the pupils; for the use of pictures, nature materials, play materials, and songs and prayers; for the "acting out" of the right way to treat visitors and strangers, or taking turns in holding a picture, or sharing possessions, or taking care of the church property, or making the room beautiful by bringing flowers; for trips out of doors, and visits with the minister.

The section in this standard dealing with "Personal Experience in Religion and the Church" should be so interpreted for the children's groups that they will understand that they are members of the church family as soon as they belong to any of its groups, that the church is their church in a real sense; and that they are sharing in its work when they attend church school, do their part in carrying out the plans for working for others, and so on; but that when they grow a little older they will be asked to observe its rules and take a larger share in its work. Jesus and the Christian way of living should be held before them continually, and they should have frequent opportunities for considering the meaning of being a Christian in their every day living. When the time comes, usually in the later junior period, for a public confession of discipleship of Jesus and the taking of the vows of church membership it will not be an unrelated incident, but will have deeper meaning because of the

careful preparation that the teachers of the younger groups have made through the years.

A careful reading of the departmental standards for the beginners', primary, and junior groups will be helpful in discovering items considered essential in a program of religious education for these groups and in working out ways of securing as many of these items as possible in the program of the small school with limited equipment.

Three leaflets, *The Beginners' Department of the Church School*, *The Primary Department of the Church School*, and *The Junior Department of the Church School*, which may be ordered through state, denominational, or International headquarters, will be useful in suggesting plans for the three departments.

Appendix B

HOW TO USE THIS STANDARD

1. Make a careful study of the standard itself so that it may be fully understood. This study should be made by all of the teachers and officers of the school. This will make an excellent program for one or more meetings of your teachers and officers. One of the chief values of the standard is to enable your workers to see their tasks in a bigger light, and to make plans for improvement.

2. Plan to score your school. This may be done either by one individual, by a committee appointed for the purpose, or by a whole group of workers cooperatively. If the latter plan is used it will be necessary for an individual or committee to gather certain data outside of meetings. For this purpose the special *scoring pamphlet* should be secured, and a copy placed in the hands of each person who is to assist with the scoring. Make a careful rating of your school on each of the items of the standard, and put your results in such form that they can be preserved for future use.

3. If the scoring has been done by an individual or a committee, report the results to the entire group of workers. The wall chart will help in doing this. Give them an opportunity to discuss the scores assigned on each of the items. Discuss freely

ways in which the school may be improved in order to score higher on these items. Out of this discussion should grow a program for the improvement of the school.

4. Plan a definite period during which the improvements on which you have agreed are to be made. This may occupy a quarter, two quarters, or a year. It is well to plan to do one or a few things at a time in order not to confuse your workers with many details. Let each understand clearly what the things are that he is to do in order to effect the desired improvement in the school.

5. At the end of the period set for improvement, score your school again as before. Make a careful record of your rating on each of the items and compare this with the rating made on the first scoring.

6. Report again to the entire group of workers. Since a number of new workers will probably have been added to your group since the first scoring it will be well to take time to interpret the items of the standard wherever necessary. Let the workers see the results of the two scorings side by side. A good way to do this is by means of a graph with a different colored line to represent each of the scorings. Discuss fully in your workers' conference the results of this second scoring. Out of this should grow a new goal for attainment which may occupy another period of time, at the end of which the process of measurement will be repeated.

7. After your school has made a thorough use of *Standard B* and succeeded in attaining fairly well the requirements set down in this standard, you should plan to adopt the use of *Standard A for the Sunday Church School*, using it in accordance with the suggestions contained in that instrument.

INTERNATIONAL STANDARDS IN
RELIGIOUS EDUCATION

Standard
for the
Beginners' Department



THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
203 NORTH WABASH AVENUE, CHICAGO, ILLINOIS

INTERNATIONAL STANDARDS IN
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Standard
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Beginners' Department

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THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
203 North Wabash Avenue, Chicago, Illinois

INTERNATIONAL STANDARDS IN RELIGIOUS EDUCATION

GENERAL STANDARDS

The Educational Work of the Church (in preparation)
Standard A for the Sunday Church School
Standard B for the Sunday Church School
Standard for the Vacation Church School
Standard for the Weekday Church School

DEPARTMENTAL AND DIVISIONAL STANDARDS

Standard for the Beginners' Department
Standard for the Primary Department
Standard for the Junior Department
Standard for Intermediate, Senior, and Young People's Departments, or Combinations of Departments, in the Young People's Division
Standard for Adult Religious Education in the Church

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Standard for the Beginners' Department

PURPOSE OF THIS STANDARD

THE purpose of this standard is to help leaders in the beginners' department to examine their own work in order to improve it. This purpose is accomplished in two ways:

First, through indicating the important things to stress in a good beginners' department. Certain items have been selected for this standard because of their importance. Each of these items is described so as to give a clear idea of what is meant by it and why it is important. This is followed by some suggestions on how to attain it. Thus, in brief scope, a comprehensive picture is given for a program of religious education for the beginners' department.

Second, through a plan for scoring each of the items in this standard. This makes it possible to measure the extent to which a department reaches the ideal. The total perfect score is 1,000 points. The number of points assigned to each item in the standard indicates approximately its relative importance. A department may score anywhere from 0 to 1,000 points. If it is desired to show this score in terms of per cent, this can easily be done by dividing it by 10. In the outline on page 6 the amount of credit allotted to each item is shown. The complete scoring directions are given in a separate scoring pamphlet.

USING THIS STANDARD

The primary value of this standard lies in enabling workers in the beginners' department to visualize their own needs and in challenging them to better work. In order fully to serve its purpose, it is necessary that all the workers be familiar with it and evaluate their own work by it.

The standard has purposely been so constructed that few, if any, beginners' departments will score 1,000 points. Some will rate high on one item and some on another. It should challenge every department to improvement, without encouraging

any to feel that it has arrived at the ultimate point of perfection. The test of its value lies in how much it stimulates departments to better work. The standard is not intended for comparing one beginners' department with another. If it is to be used for comparison, this should be done only under the guidance of an impartial expert scorer. Full directions for the use of this standard are given in the appendix on page 27.

WHAT IS THE CHURCH SCHOOL?

The term "church school" is used to designate that organization through which the entire educational program of the church is administered. The church school may carry out its complete program through various units of organization such as the Sunday church school, weekday church school, missionary societies, young people's and other societies and clubs. In a church school which has a thoroughly integrated program these units of organization will provide a cumulative experience which preserves an essential unity in the life of the pupil. The term "Sunday church school" is used to designate the organization which commonly meets on Sunday morning for worship and study, or what is more generally known as the Sunday school.

A SYSTEM OF STANDARDS

This standard is one of a system of standards for religious education in the church. There is one comprehensive standard for the entire educational program of the church, entitled *The Educational Work of the Church*. This is now being prepared and will probably be available in the spring of 1930. Sometimes this entire educational program is spoken of under the general name *church school*. This program normally is divided into various agencies, such as the Sunday church school, with its departments, the vacation church school, and the weekday church school. Standards are provided for each of these phases of the program, related to the comprehensive standard for the educational program. The standard at present before us is designated *Standard for the Beginners' Department*.

This standard has been made to apply primarily to the Sunday morning session of the beginners' department. In a church where the beginners' department of the Sunday church school is but one of several agencies carrying joint responsibility for a unified program of religious education for beginners, it should co-

operate with these other agencies in order to avoid overlapping and duplication. Throughout this standard the beginners' department should be regarded as meeting the requirements on any given item if it definitely cooperates with other educational agencies of the church, and discharges its share of the responsibility covered by that particular item. This relationship can best be maintained through the use of *The Educational Work of the Church*.

THE OBJECTIVES OF RELIGIOUS EDUCATION

The final test of the school of religious education is the extent to which it leads pupils in learning to live the Christian life. This life-centered objective should be kept constantly in mind in evaluating the work of the beginners' department. The fundamental questions on which such evaluation should be based are these:

1. Does it lead the pupil into a personal relationship with God?
2. Does it develop in the pupil a growing appreciation of Jesus as Friend and Helper?
3. Does it lead to a progressive development of character in harmony with the ideals of Jesus?
4. Does it lead the pupil to contribute willingly and joyously to the happiness of his home and community?
5. Does it develop the desire to have a part in the life and work of the church?
6. Does it develop a Christian interpretation of life in such a way that the pupil comes to understand the plan of a loving Father for the world and his part in the carrying out of this plan?
7. Does it introduce the children to biblical materials in such a way as to create a love for them, and does it develop an appreciation for other appropriate materials?

These questions must constantly be before the leaders of the educational work in the church. Success can be rated only in terms of the ability to give an affirmative answer to one or more of them. If we had perfect measuring sticks whereby we could ascertain the extent to which these ideals have been attained, we would not need to go further in this standard. We do not, however, have such measures of spiritual attainment.

Only very gradually are such instruments of measurement emerging.

We must therefore move beyond the statement of desired product to that of the *conditions* under which this product will most likely be attained. Here we can be more specific in our requirements and more mechanical in our measurement. Even here we must bear in mind that the only purpose for setting up ideal conditions is that the best product may be attained. The items which will be presented in the remainder of this standard are *means*, not ends in themselves.

THE MEANS FOR ACHIEVING THE OBJECTIVES

The following outline will give a bird's-eye view of the scope of this standard. The figures following each item indicate the portion of the total 1,000 points to be allotted to it.

- I. *Curriculum* (325)
 - 1. Fellowship (80)
 - 2. Worship (85)
 - 3. Service (80)
 - 4. Study (80)
- II. *Leadership* (285)
 - 5. Personal Qualities (165)
 - 6. Training and Experience (120)
- III. *Organization and Administration* (245)
 - 7. Unity of Program (50)
 - 8. Staff of Workers (35)
 - 9. Supervision of Workers (50)
 - 10. Constituency (50)
 - 11. Records and Reports (25)
 - 12. Outside Relationships (35)
- IV. *Housing and Equipment* (145)
 - 13. Rooms (40)
 - 14. Equipment (35)
 - 15. Literature and Supplies (40)
 - 16. Service and Upkeep (30)

In the following pages there will be presented in detail the description of the various items in this standard together with questions which will indicate what is required to attain them.

I. Curriculum

Since we learn to live by living, that beginners' or kindergarten department will be most successful which gives the children the fullest opportunity to live together as children of the Heavenly Father, in happy work, study, play, and worship. The curriculum of the beginners' department includes, therefore, all of the activities of the department through which the children learn to live the Christian life. For convenience, they may be grouped under the topics: fellowship, worship, service, study; but the leader will recognize always that such topics are not hard and fast lines of division in the program.

1. Fellowship

a. *Does a spirit of fellowship pervade the entire session of the department?* Fellowship or friendly companionship among the adults and the children should characterize the entire session of a beginners' department. Realizing that a child learns from his surroundings, his associations, and his observation of others as well as from the "lessons" being taught, the leaders will give careful thought to the atmosphere created by the attitudes of the adults as well as of the children.

- (1) Do the children like to come to Sunday school?
- (2) Are the relations between pupils and teachers friendly and happy?
- (3) Is there opportunity in the department program for friendly conversation, reports, sharing of songs, dramatizations, and so on?
- (4) Is there provision for the courteous greeting of guests, new pupils, and children returned after absences?
- (5) Is recognition given to important events in the life of the children, such as birthdays, the arrival of a baby, special kindergarten and home experiences?
- (6) Is there harmonious working together among the adults in the department?
- (7) Is recognition given to special contributions of groups and individuals to the work or worship of the department?
- (8) Is the spirit of fellowship strengthened by the discouraging of schemes for pupil rivalry, exciting contests, and other activities which make for division?

b. *Is there thoughtful provision for social and recreational life?* Children who have abundant social and recreational activities provided in their own homes have need only of a very simple program in connection with the church school. Children in poorly favored communities have need of a very full and varied through-the-week program.

- (1) Is there provision for happy play experiences?
- (2) Is the play program of the department adequate to meet the needs of the community?

2. *Worship*

In the worship of a beginners' department the child is led to a consciousness of his relationship to his Heavenly Father. Worship may occur at any time during the session. The atmosphere should be such that worship is natural and frequent, and alert teachers will be quick to recognize and make the most of opportunities which arise. There will be no specific departmental worship service designated.

It is impossible to separate in our thinking the number of minutes in an hour's program which are devoted exclusively to worship. The leader and the children talk of the beautiful things which our Father has made and then they thank him for them. Perhaps they stand informally about the piano and sing their thanks. A story is told of God's care of the birds. An empty bird's nest is examined and then the children fly like birds or draw pictures of ways in which they can help the Heavenly Father to take care of his birds. Somebody says, "Let's thank the Heavenly Father for helping the birds and for letting us have a part in caring for them," and then a prayer is voiced that leader and children may remember to feed the birds. How many minutes were worship and how many minutes preparation for it, who can say?

a. *Is there adequate time given to worship?* On the other hand if a large part of the time is spent in "busy work," drilling songs, making announcements, and teaching the children to "say" things, even though the songs are worded as prayers and the children are taught to repeat devotional words, any thoughtful observer would say, "The required time was not given to worship."

- (1) Are there frequent, brief periods of prayers, either spoken or sung, during the session of the beginners' department?

- (2) Are the leaders alert to sense a readiness to worship on the part of the group?
- (3) Are suggestions of giving thanks, asking for help and so on which come from the children acted upon promptly by the leaders?

b. *Is the worship of high quality?* There should be something about the atmosphere of a beginners' department which makes the superintendent feel that at any moment there may come joyous or quiet responses which show that the children have been brought near to God; which make the pianist and helpers feel a sense of privilege at being able to contribute; which makes the regular visitor pause before entering the door for fear she will disturb the atmosphere if she chances to be late; which makes the chance visitor desire to come again that she may feed her soul; and which makes each child feel, "I love to come to the Heavenly Father's house. It makes me happy. My teacher loves to come, too. It makes her happy."

EXAMPLES OF MOMENTS OF WORSHIP

Thoughtful child (after teacher and children had sung "Away in a Manger"): "That song just makes me happy." There was an atmosphere of reverent happiness throughout the room as one child after another said, "It makes me happy, too."

After a conversation in a beginners' department about the times we talk to the Heavenly Father, a little four-year-old said, "One day when the snow was coming down I looked up and said, 'I love you, God,'" and the expression on her face showed that she was sharing with the other children a real worship experience.

- (1) Are the activities of the department so conducted that they result in a conscious working with God and in worship experiences?
- (2) Are the songs sung joyously but lightly rather than loudly?
- (3) Do the prayers, songs, and comments of the leader give a sense of God's love, nearness, and readiness to help?
- (4) Are the materials or suggestions which represent God as vengeful, warlike, spying, partial, afar off, or capricious, carefully debarred?

- (5) Do the songs used measure up to this standard: (a) Are the verses good poetry? (b) Is the tune good music? (c) Is the sentiment expressed worthy a place in religious education? (d) Are they simple in content and short? (e) Is the music within range of the child's voice?
- (6) Is the session so conducted as to focus the attention of the group on one thought, leaving a unified impression?

c. *Is there whole-hearted participation in the worship experiences?* Children must participate if they are to have a worship experience. Such participation must be whole-hearted, happy, and free. It comes when the child is happy in the group, when the materials of worship are close to his experience, and the occasion is natural and normal.

- (1) Is there opportunity in the session to make use of contributions from the pupils such as original songs, prayers, suggestions, decorations, and so on?
- (2) Is the use of worship materials such as makes possible the most whole-hearted participation of the pupils?
- (3) Do the pupils participate in songs, prayers, and so on?
- (4) Do they examine the pictures and notice material used?
- (5) Is the dedication of the offering made a part of the worship?

d. *Are the materials of worship graded?* It is impossible for the child to worship if he cannot understand the songs, prayers, or verses that are used in the session, or if the materials used are far from his experience. All plans for a worshipful program for beginners must be based on the responses which may be expected from little children. These responses result largely from the kind of worship material which is used by the teacher.

The following may be classified as worship materials: instrumental music, songs, spoken prayers, pictures, nature material, stories, verses of Scripture, dramatic play, the offering. (This list, however, does not exhaust the numerous experiences through which children worship. It is suggestive only.)

- (1) Is the interpretation of experience which the worship offers one that the pupil can understand and appreciate?
- (2) Is the Scripture material used understood by the pupils, familiar to them, and related to their experiences?
- (3) Do the prayers grow out of the experiences of the pupils, express their needs, desires, and aspirations, and make communion with God natural?
- (4) If a story is used does it come well within the experience of beginners?
- (5) Do the songs express sentiments which little children may really feel?

e. *Is there opportunity for training in worship?* Participation in worship is more general and more whole-hearted when the pupils are familiar with the songs, prayers, and Scripture used. However, drilling on songs or verses should not take place in the beginners' department. The materials should be taught in an atmosphere which insures appreciation and understanding.

Perhaps the children are playing "going to sleep." The teacher tucks them in and sings softly:

When I go to sleep and when I wake,
When you go to sleep and when you wake,
Our Heavenly Father cares.

He cares for me,
He cares for you,
Our Heavenly Father cares.

Some of the children have caught the words and the next time the night time is discussed they, too, are ready to sing. Who can say when they learned the song? They absorbed it, which is the thing to be desired.

- (1) Are the materials to be used, to express the little child's worship experiences, taught through conversation and pictures, and use by the leaders rather than by drill?
- (2) Are new songs introduced to meet personal and seasonal needs of the children?
- (3) Are group prayers taught through conversation, pictures, and use by leaders, rather than by drill?

3. Service

Religious education is concerned that the every-day activities of a child be motivated by love for God and love for others. It recognizes, therefore, that opportunity for practice in unselfish living must be provided in order that Christian attitudes and habits be formed.

To this end advantage is taken of the special days and seasons which have religious significance and which are of particular interest to the child. Opportunities for helpful service, however, will not be confined to these special seasons, but will be recognized in the daily experience of the children, and made the basis of fruitful work and study.

a. *Are the children's gifts of personal service and money their own?* Beginners do not, as a rule, have much money to give. It is not essential that they give largely, but that what is given be the child's own gift, planned for by him; that it be properly motivated so that he gives gladly and intelligently. Money gifts are desirable but should not outweigh opportunities for helpful service which grow out of a desire to meet a clearly understood need. Money, as such, means very little to beginners. It means more to them to give a loved toy than a sum of money. Therefore in planning gifts let them be tangible objects that may be seen, if possible. Expeditions to present the gifts, and to share beloved stories through re-telling and play, should be taken if at all practicable.

- (1) Is opportunity provided for the children's consideration of needs of others and for their planning and carrying through means to meet these needs through offerings, gifts, and personal service?
- (2) Are the children motivated in their giving by the thought that they are working with God?
- (3) Are frequent opportunities afforded for sharing personal treasures such as toys?
- (4) Is service in arranging the beginners' room encouraged?
- (5) Are suggestions for service at home a part of the program?
- (6) Is each experience in sharing made such a happy one that a repetition is desired?

- (7) Do the pupils know and feel an interest in the causes for which their gifts are used?
- (8) Do most of the children participate joyfully in planning and working to meet the needs of others?

b. *Are the service activities constructive and worthy?* The Christian service program, even for little children, may be broad in scope because it reaches out to various interests, and constructive because it shares in high and worthy causes selected after careful thought on the part of the teachers and children.

- (1) Are the service activities concrete and within the experience and understanding of the children?
- (2) Are the spontaneous suggestions of children gladly received and considered in planning the service activities?
- (3) Are cooperation in the work and worship of the department made avenues of service?
- (4) Are emergency situations, such as national or community disasters, or a special building program of the church, made opportunities for sharing and for actual service?
- (5) Does participation in these projects result in a keener appreciation by the pupils of the work and contribution of others, and never in a feeling of superiority and condescension?

c. *Is there a continuous program of service?* Service projects should be a regular part of the departmental program, rather than spasmodic occurrences. They should be simple so that the children can have a major share in working them out; they should not be too prolonged for children lose interest in any project that covers too long a period of time. Each should be carried to completion by the pupils.

- (1) Are service projects made a regular part of the department activities, rather than spasmodic occurrences?
- (2) Are projects undertaken carried through to satisfactory completion by the pupils even though this involves additional meetings of the group?

4. Study

The term "study" as it refers to the work of the beginners' department includes all of the learning activities such as, dramatization, investigation, excursions, story-telling, handwork connected with the working out of problems, and so forth.

a. *Is the time allowance adequate?* To carry out the learning activities suggested above requires a great deal more time than drill lessons or question-and-answer lessons. The beginners' department needs the time of the entire session of the church school for its own activities in its own room. Weekday sessions are desirable for an adequate program.

- (1) Is the Sunday session of the beginners' department apart from the other departments of the school at least one hour in length?
- (2) Are there opportunities provided either for expanded or weekday sessions of the group?

b. *Are the materials graded and adapted to the group?* Only as the materials are within the capacities of the children, and the teaching very close to the child's life experiences can the desired character changes be effected.

- (1) Are the teaching materials used in the department, units of a graded course?
- (2) Are the experiences of the pupils, as well as those initiated by teachers, made the basis of teaching so as to lead out into larger experiences of knowledge and service?
- (3) Are the problem situations which arise in the session, and fruitful experiences of the week which are recalled, used as opportunities for teaching the Christian way of behavior?
- (4) Do the beginners' workers know their pupils through visiting them in home, kindergarten, or on the playground?
- (5) Do the teachers use additional books to enrich or supplement the official course?

c. *Is the work of the department purposeful?*

- (1) Is the teacher successful in keeping the children throughout the session mentally alert and actively participating?

- (2) Do all of the workers know the aims and program of the department?
- (3) Is there opportunity for learning through exchange of courtesies or sharing experiences with other departments of the church or other groups outside the church?
- (4) Are open-mindedness and tolerance fostered through recognition of the rights of others?

II. Leadership

5. *Personal Qualities*

a. *Have the workers personalities which will make them effective?* To help a child to the joy of working with God, the leader's own joy in so working must be evident. Children are quick to note and catch that devotion which makes their leader prompt, faithful, and full of happy suggestions for the group activities. They are just as quick to catch an attitude of indifference as evidenced by irregularity and lack of preparation.

The more winsome a personality the teacher has, the more she will command the children's love, and the more resultant influence she will have upon them. "Liking the teacher" is one of the conditions of learning.

- (1) Does the leader show by her regularity and promptness in attendance that she considers the meeting with the department important?
- (2) Is her love for children and for her work evident in her ability to win the children's friendship?
- (3) Is she courteous toward her children?
- (4) Does she have an unprejudiced attitude toward people of other races and religions?

b. *Is the teacher's religious life of such a nature as to train a child religiously?* To lead a child to God, a teacher must know the way herself. The richer her own experience in Christian living and fellowship with God the richer she can make the religious experience of her pupils.

- (1) Do her own prayers with the children make dependence upon God and communion with him natural and desirable?

- (2) Is she able to sense a situation in which children are ready to worship?
- (3) Does she participate whole-heartedly with the children in the department worship service?

6. *Training and Experience*

a. *Is the leader trained and is her training being continued?*
The more definite training a leader has had for her specific task, the more effective she should be. A knowledge of the needs, activities, interests, and characteristics of the pupils; of the principles, materials, and methods of teaching; and of the Christian message are involved. To be effective, the training in these essential fields must be coupled with actual experience in teaching. As she continues to study and develop the power of self-criticism, the more she will grow in skill and power.

- (1) Has the leader taken training in religious education?

NOTE.—The normal requirement is the completion of the twelve units of the Standard Leadership Training Curriculum or the equivalent thereof, each unit requiring the successful completion of a course involving ten or twelve class periods of fifty minutes each and a corresponding amount of time spent in preparation.

- (2) Does she seek to improve her teaching technique by receiving at least two units of credit in the Standard Leadership Training Curriculum each year (if not already holding a diploma), by attending conventions, by reading articles in current magazines, and by reading new books in the field of religious education?
- (3) Has she had at least a year of practice teaching under competent supervision?
- (4) Does her work show evidence of careful preparation?
- (5) Is she adaptable and resourceful, and able to make changes in her program as need arises?

b. *Has she the ability of self-criticism?*

- (1) Does she maintain a sufficiently objective attitude toward her sessions to evaluate them honestly, and find the cause of failures and successes?

III. *Organization and Administration*

The beginners' department of the church school, in co-operation with other educational institutions, has responsibility for the complete Christian education of its entire constituency. In order to make sure that its equipment, leaders, and program are used in the manner most likely to help its pupils to learn to

live the Christian life, there must be a definite and effective plan for the organization and administration of the department.

7. Unity of Program

a. *Does the beginners' department have a unified program?* The first step in making an effective plan for the organization and administration of the department, is to consider the work being done by each of the educational agencies in the local church which touch beginner children. For two organizations to serve the children in the same area is wasteful.

- (1) Is the beginners' department working under the council or committee on religious education for the local church?
- (2) Is it definitely related to the other phases of work being carried on in the church?
- (3) Is provision made in the budget of the church school for financing the work of the beginners' department?

8. Staff of Workers

a. *Does the church school make provision for the selection and training of an adequate staff of workers for the beginners' department?* To carry out its program the beginners' department must have a staff of adult leaders who are willing and able to work with children. The number and duties of these leaders are determined by the needs of the school and the tasks which must be done.

- (1) Is there a principal or superintendent of the beginners' department?
- (2) Does she supervise and unify the work of the department?
- (3) Is there a secretary who keeps all of the departmental records?
- (4) Is there a pianist who cooperates with the superintendent in making music a vital factor in the departmental program?
- (5) Does she play accurately, sympathetically, and without "jazzing" the music?
- (6) Does the number of helpers approximate one to each eight or ten children?

b. *Are the members of the staff officially appointed?* "Just anybody" cannot do successful work in the beginners' department. The leaders must be selected with care and made officials of the church.

- (1) Are the officers and helpers of the beginners' department appointed by the responsible board or committee of the church?
- (2) Are they appointed or re-appointed annually?
- (3) Are they installed in their positions in such manner as to impress upon them their responsibility and give them recognition before the church constituency?

c. *Is there provision for training?* To have an adequate staff the church school must provide means for training its beginners' workers.

- (1) Are there available to the beginners' department leaders, local training classes, community schools, or are scholarships at summer schools provided?
- (2) Do the beginners' leaders participate in the workers' council of the church school, report their work to it, and hear of the work of the school as a whole?
- (3) Are regular departmental conferences held at least quarterly?

9. *Supervision of Workers*

a. *Is there adequate supervision and provision for growth?* A growing teacher needs constant help and guidance. A supervisor, through visits to the session, study of the class situation, and subsequent conferences, can help the teacher to recognize the strong and weak points in her teaching and to diagnose the class situation; refer her to supplementary materials; and offer other practical suggestions.

- (1) Is there a system of supervision in the department which aims to interest the teachers in self-improvement and to give encouragement and definite guidance?
- (2) Is there provision for regular conferences of teachers and officers to discuss departmental and individual problems and to plan activities?
- (3) Are all the teachers thoroughly familiar with the aims of the church school, and do they share in the responsibility of planning the yearly or monthly program for the school and department?
- (4) Does the supervisor encourage initiative and original thinking in the helpers?

b. *Is there opportunity for observation?*

- (1) Is there provision in the department for the teachers' occasional visits to other departments?
- (2) Do the teachers visit the kindergartens of the community to observe method?
- (3) Are the results of these visits reported to the department staff?

10. *Constituency*

a. *Does the beginners' department know the constituency for which it must provide?* The total program of the church school is planned and administered for the religious nurture of the boys and girls for whom it is responsible. It cannot help those whom it does not reach. The first step is to know the constituency for which it is responsible.

- (1) Does the beginners' department have an accurate list of the names of all children of beginner age whose parents are members of the local church?
- (2) Has it secured during the year through a survey, or in some other way, a list of children in the community of beginner age who have no church relationships?
- (3) Is there a definite plan in operation for securing the enrolment of the children thus discovered?

b. *Is there a definite plan of grouping and promotion?* Members of the department should be graded on the basis of their development and spiritual needs. Careful consideration should be given to the pupils' physical maturity, religious development, and social grouping. For those children who have had public school kindergarten experience a separate group is sometimes preferable. In individual cases where grouping presents a problem the ultimate decision should be such as to place the child where he can be at ease and where he can enjoy attacking new problems with sufficient familiarity to be within his comprehension. Some person should have responsibility for continuous study of the grading of the department. Provision should be made for promotion based upon development and progress at regular intervals, at least once a year. A child normally leaves the beginners' department when he enters the first grade of public school.

- (1) Is there a beginners' department in the church school made up of children approximately four and five years of age (kindergarten age)?
- (2) Is consideration given to the problem of grouping on the basis of experience and individual needs of pupils?
- (3) Is provision made for regular promotion at least once a year?
- (4) Is there a definite basis for promotion which takes account of the pupils' progress and development?

c. *Is there pupil participation in the program?* The program of the beginners' department should not be a performance staged for the benefit of an audience, but should be participated in heartily by all. Leaders should endeavor to guide the pupils in genuinely social participation in the work and worship of the department.

- (1) Do the pupils share in the planning of service activities?
- (2) Do they have a voice in the use made of the offering?
- (3) Do they suggest activities for the department and share in these activities?
- (4) Do they help to prepare the room for the sessions?
- (5) Do they learn and use the materials of worship?
- (6) Do they contribute songs, prayers, and gifts to help make the program?

d. *Do the pupils attend regularly and punctually?*

- (1) Is the average attendance 75% to 100% of the average number belonging to the department? ¹
- (2) Do at least 80% of the pupils attending arrive at the opening of the school?

11. *Records and Reports*

In order to be able to evaluate and check up on its work and to indicate to the committee on education its progress and its

¹ First find the average attendance. This is done by adding the attendance figures (exclusive of visitors) for all the sessions of the school year, and dividing this sum by the number of sessions held. Now divide the average attendance by the *average number of pupils* belonging to the department during the school year, and you will have the answer to question (1) in terms of *per cent of attendance*.

needs, the beginners' department must have usable records and make careful, easily interpreted reports.

a. *Is the record system adequate?*

- (1) Does the beginners' department have a system of records showing at least the name, parents' names, address, age, and attendance record of each pupil?
- (2) Are these records regularly and accurately kept by an officer designated for the purpose?
- (3) Are the records kept from year to year showing the pupil's progress?
- (4) Are absentees promptly followed up?
- (5) Are the records revised at least once a year?
- (6) Are names dropped only after definite efforts have been made to ascertain the reason for the pupils' leaving the department?
- (7) Are the records used by the officers of the department in order to improve the condition within the department?

b. *Are useful reports made?*

- (1) Are the needs of the department regularly reported to the workers' council of the church school?
- (2) Are the achievements of the department so reported?
- (3) Are definite recommendations regarding the condition of the department regularly made?

12. *Outside Relationships*

The aim of the entire program of the beginners' department is to develop Christian living, and if the work of the department is to progress satisfactorily toward that goal, a unified educational program is essential. Within the local church the program of religious education for beginner children should conserve all the valuable features offered by various organizations, but it should see to it that they reach the child as parts of a whole, not as unrelated units. Without the church are important agencies which contribute largely to the education of the child. The program of religious education cannot fail to take account of these agencies and work with them.

a. *Does the beginners' department recognize its relationships to the home?* The home has had the beginner child for a longer period of the life of the child than any other agency. He is still entirely dependent upon it and subject to its authority. The character of the home is the largest single influence in the life of a beginner child, and home experiences offer the largest opportunity for learning to live the Christian life. The beginners' department must, therefore, work in closest cooperation with the home.

- (1) Is there a definite plan for meetings and conferences of parents and teachers for the purpose of discussing the religious education of beginners and securing an interchange of experience and viewpoint?
- (2) Do the teachers, through personal visits at least once a year, know the home surroundings of their pupils?
- (3) Are problems of behavior which become acute in the department talked over with the parents?
- (4) Are pamphlets dealing with child nurture made available to parents who request them, or tactfully brought to their attention if they need them?
- (5) Are written reports made to the parents of the progress of their children in the beginners' department?
- (6) Are the parents invited to visit the department and cooperate in its activities?
- (7) Are definite efforts made to help the parents realize that the major responsibilities for the religious education of their children rest with the home, and that the beginners' department is the agency of the church for cooperating with them in this task?

b. *Does the beginners' department recognize its relationship to the church?* The beginners' department is a part of the church. It is not a separate organization. The children, their parents, and the leaders of the beginners' department should think of the department in its relationship to the church.

- (1) Is there a definite plan for enlisting the active cooperation of the entire church constituency in the work of the beginners' department?
- (2) Do the officers of the church school and the pastor visit the beginners' department, and are they made welcome by teachers and pupils?

- (3) Does the church budget carry an item for the work of the beginners' department?
- (4) Do the officers and teachers of the beginners' department cooperate in the work of the school as a whole, through attending workers' council meetings, carrying out in their department projects adopted for the school as a whole, serving on committees of the workers' council, and so on?

c. *Does the beginners' department recognize its relationship to other agencies?* These children are beginning to have relationships wider than the church and the home. They know the tradesmen, they go to kindergarten, they meet other children in the neighborhood. Each of these relationships holds large opportunities for religious education.

- (1) Does the beginners' department include in its program suggestions regarding relationships with the postman, the fireman, the milkman, and others?
- (2) Do the leaders visit the kindergartens which their children attend?
- (3) Does the department take into account in planning its program the specific items in the kindergarten work which interest the pupils?

IV. Housing and Equipment

The building in which the church school is held is a silent teacher from which the child learns many lessons. Many church buildings can be greatly improved in both exterior and interior appearance. While it is possible to do good work with meager facilities, and while excellent working conditions will not guarantee educational results, it is true that proper space and equipment are a great aid to good work. It is not always possible to have ideal conditions, but while making the most of present facilities, plans should be made and every effort put forth to provide the best possible conditions for the department program.

13. *Rooms*

The room, or rooms, in which the beginner children meet must be suitable for its purpose. The informality of the program of the beginners' department, including as it does, varied

activities, makes necessary more space per pupil than would be required for a formal seating of the group.

a. *Is the beginners' department adequately housed?*

- (1) Does the floor space provided allow at least fifteen square feet per pupil? (Twenty-five square feet per pupil, the regulation requirement for public school kindergarten, is strongly recommended. New church school buildings should plan for this amount of space.)
- (2) Are groups that worship simultaneously separated by sound-proof partitions?
- (3) Are toilet facilities available?
- (4) Is there a cloakroom or closet for the pupils' wraps, preferably outside the assembly room?

b. *Is the beginners' department properly located?*

- (1) Is the room so placed in the church plan as to provide for sunlight and fresh air?
- (2) Are the rooms free from external physical distractions, such as noise of street cars, and so on?
- (3) Is the room so located that no dark halls or steep stairs have to be traversed?

14. *Equipment*

a. *Is the beginners' department adequately equipped?* The equipment should meet the needs of the department. Neither teacher nor pupils should be handicapped for lack of working tools.

- (1) Is the furniture provided for the room substantial and comfortable?
- (2) Are the furnishings, woodwork, walls, floor covering, and hangings harmonious?
- (3) Has the room the following equipment?
 - (a) Chairs—for children. Chairs of two heights, some ten, and some twelve inches, should be provided. (Mosher and Posture League chairs are desirable.) Comfortable chairs should be provided at the back of the room for mothers and other visitors.
 - (b) Tables—one for the department leader, and several for the children.
 - (c) Desk—with chair, for secretary.

- (d) Cabinet—with lock and key, for storing of departmental supplies. A picture file should be included in this cabinet.
- (e) Mounting Space—for pictures. A burlap or cork-covered wall, or one covered with a wall-board panel will serve the purpose.
- (f) Pictures—one or two permanent pictures hung low enough to be within range of the child's vision.
- (g) Professional Library—a collection of books on the work of the department. There should be included also some current professional magazines.
- (h) Piano—a small one will add to the attractiveness of the room.
- (i) Decorative Materials—such as flower vases or baskets.

15. *Literature and Supplies*

a. *Are adequate literature and supplies provided?*

- (1) Is the minimum of \$1.50 per pupil spent each year on supplies?
- (2) Is each pupil properly supplied with working materials?
- (3) Are teachers properly supplied with teaching materials, such as paper, paste, scissors, pictures, blocks, seeds and bulbs, watering can, doll, and the like?

16. *Service and Upkeep*

a. *Is there adequate janitor service?* One of the conditions of good work in a beginners' department is an efficient plan of upkeep. A good janitor is indispensable, and a building committee must see to it that necessary repairs are made promptly, and that rooms are redecorated often enough to keep them attractive.

- (1) Is the heating system adequate at all times? Are thermometers in use and kept as nearly as possible at 68 degrees during the winter season?
- (2) Is the air in all rooms kept fresh throughout each session? (This should be carefully checked up by one who visits different rooms from time to time.)

- (3) Is the building, including furniture and fixtures, kept clean?
- (4) Are the grounds, lawn, and exterior of the building as attractive as they can be made?
- b. *Is the department kept in good repair?*
 - (1) Is the plumbing kept in good repair?
 - (2) Is the room redecorated often enough to keep it fresh and attractive?
 - (3) Is worn out or broken furniture promptly repaired or replaced?

Appendix

HOW TO USE THIS STANDARD

1. Make a careful study of the standard itself so that it may be fully understood. This study should be made by all of the teachers and officers of the department. This will make an excellent program for one or more meetings of your teachers and officers. One of the chief values of the standard is to enable your workers to see their tasks in a bigger light, and to make plans for improvement.

2. Plan to score your department. This may be done either by one individual, by a committee appointed for the purpose, or by a whole group of workers cooperatively. If the latter plan is used it will be necessary for an individual or committee to gather certain data outside of meetings. For this purpose the special *scoring pamphlet* should be secured, and a copy placed in the hands of each person who is to assist with the scoring. Make a careful rating of your department on each of the items of the standard, and put your results in such form that they can be preserved for future use.

3. If the scoring has been done by an individual or a committee, report the results to the entire group of workers. Give them an opportunity to discuss the scores assigned on each of the items. Discuss freely ways in which the department may be improved in order to score higher on these items. Out of this discussion should grow a program for the improvement of the department.

4. Plan a definite period during which the improvements on which you have agreed are to be made. This may occupy a quarter, two quarters, or a year. It is well to plan to do one or a few things at a time in order not to confuse your workers with many details. Let each understand clearly what the things are that he is to do in order to effect the desired improvement in the department.

5. At the end of the period set for improvement score your department again as before. Make a careful record of your

rating on each of the items and compare this with the rating made on the first scoring.

6. Report again to the entire group of workers. Since a number of new workers will probably have been added to your group since the first scoring it will be well to take time to interpret the items of the standard wherever necessary. Let the workers see the results of the two scorings side by side. A good way to do this is by means of a graph with a different colored line to represent each of the scorings. Discuss fully in your workers' conference the results of this second scoring. Out of this should grow a new goal for attainment which may occupy another period of time, at the end of which the process of measurement will be repeated.

End of

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